Vol. XV SEPTEMBER, 1902 No. 9

Of the Church—By the Church—For the Church

Luther League Review

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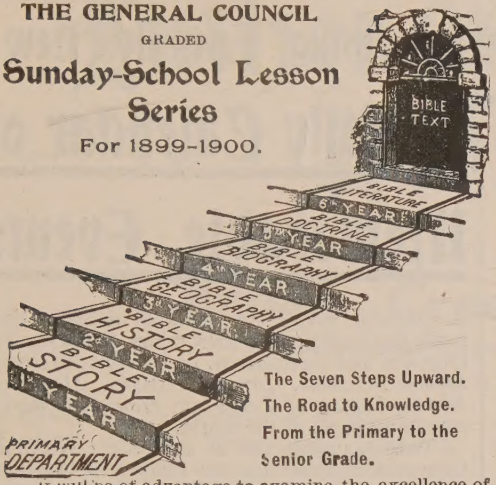

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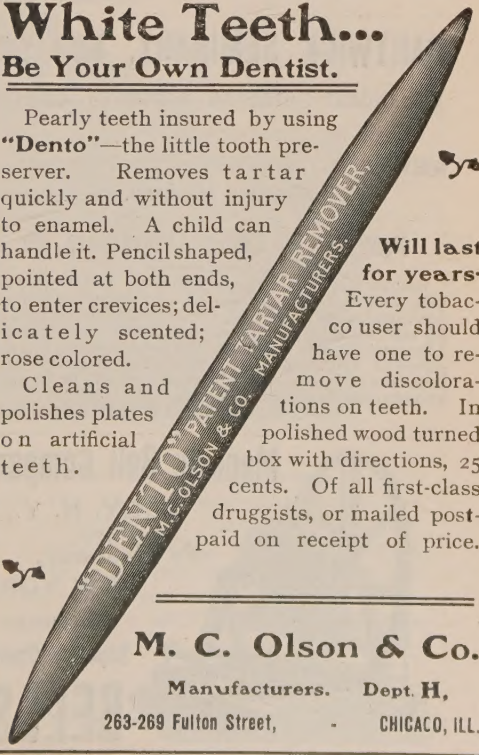

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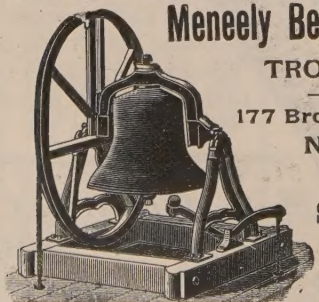

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Luther League Review

Vol. XV. No. 9

Brush Creek Church

Westmoreland County, Pennsylvania

By Anna M. Landis

AMONG the old landmarks in Westmoreland County, Pennsylvania, there is perhaps none more beautiful than the burial ground known as "Brush Creek Cemetery," together with the old brick church which stands near by.

Brush Creek Church, located near the Pittsburg & Philadelphia Turnpike, and at a distance of 6 miles west of Greensburg, the county seat of old Westmoreland, was founded by German settlers, who first worshiped in a little log school house built in what is now called the "old cemetery." That school house was burned during the absence of the people from the neighborhood, who had temperarily left their homes on account of Indian hostilities. Subsequently the first church was built of logs hewn from the surrounding forest. Unlike the stately edifices of the present time, no richly carved pulpit and altar adorned the interior of that little meeting house, but, instead, a common table was used. That first church building likewise stood in what is now the present graveyard inclosure.

The Lutheran and Reformed congregations, jointly, have held continuous possession of the land since the time of its purchase, as well as the different church buildings. The exact date of the founding of Brush Creek Church cannot be definitely fixed.

Our illustration shows the present church, which stands near the entrance to the

cemetery, the construction of which was begun in the year 1816 and finished in the year 1820, and dedicated by the Lutheran and Reformed pastors, assisted by the Rev. Henry Gerhart of Bedford, Pa., who preached the sermon on that occasion. Among the first pastors called to this charge were the Reverends Steck and Mechling; the present pastor is Rev. Philip Doerr.

The church is an odd brick structure having neither belfry nor finishings of any kind, and the deep old-fashioned windows, with small lights, make it indeed a relic of former days. The interior is likewise plain, yet this marked simplicity is admired by all who see it. A wide aisle leading from the front entrance to the church intersects an equally wide aisle running lengthwise through the church to the two doors on the gable ends. There are four sections of narrow straight back pews, above which is the gallery, supported by large pillars. The beautiful chancel, inclosed with a railing, contains the altar and richly carved pulpit, the hight of which is about 10 feet. It is unlike modern pulpits and visitors to the old church look upon the exalted place from whence the pastor proclaims the divine word with amazement.

The membership of Brush Creek Church has been very large, but time and progress have separated many, and new congregations from the mother church have been formed in various parts of the United States and, although years have rolled by, yet the children of the mother church cherish her fondly in memory, and attribute their success to the early spiritual training received in the church of their childhood. Many souls, and among them brave men who died for their country and their God, and who once worshiped in this treasured sanctuary, now sleep near by in the beautiful cemetery overlooking the valleys below, and from far and near come loved ones to strew flowers on the graves of those whose memories shall ever be blessed. Away from the noise and turmoil of a busy world, this secluded spot presents a picture of rare beauty. As we stand by the graves of departed friends, we think of the pleasure that once was theirs when week after week they assembled at the old church and exchanged kindly greetings and joined their voices in glad songs of praise to God. Here also they met to receive spiritual instruction from their pastor, and then gathered around the sacred altar to receive the sacraments.

It is therefore a sacred pleasure that we cherish the memory of those who sleep in Brush Creek Cemetery, and also that we love the dear old church wherein we received our early spiritual training.

"Will It Wash?"

"There isn't any question I ask oftener, when I go shoppin'," remarked Miss Eliza, shrewdly, "than 'will it wash?' I used to like things that looked handsome on the counter, but now the thing I want is the thing that looks handsome after it comes out of the washtub. It's astonishin' what a searchin' test that turns out to be. The prettiest colors aren't always fast colors, and you soon find that out.

"I brought a lovely pink sample home the other day; but when I tried it with hot water and soap and hung it in the sun—why, it all faded out in streaks. Goods that don't stand washin' nor wearin' are goods it doesn't pay anybody to buy, unless they want them just for show.

"My pink sample was useful one way, though. I'd been frettin' and complainin' over some things that happened wrong, and suddenly I just thought to myself, 'What good is your religion to you, Eliza Benson, if it don't wash? It's bound to keep its color if it's the real kind, even if you're in hot water through no fault of your own.' I shut my lips up tight, right then and there, and stopped complainin' that minute. I don't want Christian character that's all faded and run in streaks. The counter kind of religion isn't the kind I'm strivin' for. I mean to have the wash-tub kind, that is fast color through everything that can happen to it. I've put that pink sample for a book-mark in my Bible, to mark the fifth chapter of Matthew. It mayn't be as handsome as an embroidered bookmark, but you've no idea how it lights up that page and brings the words home," and Miss Eliza's eyes twinkled.—*Selected.*

Sir Walter Raleigh often asked favors from Queen Elizabeth, and at one time, after he had presented a petition, she said, "Raleigh, when will you leave off begging?" His answer was a noble one: "When your majesty leaves off giving." In like manner let us continue to pray to God, for He never leaves off giving.

TRULY they who know still know nothing, if the strength of love be not theirs; for the true sage is not he who sees, but he who, seeing the farthest, has the deepest love for mankind. He who sees without loving is only straining his eyes in the darkness,

The Church's Need and Work

IN THIS NEW CENTURY

Extracts from Addresses in Six Churches of St. Paul-Minneapolis on Wednesday Evening, July 9, 1902

Rev. F. L. Sigmund, D.D., Pres. Carthage College, Carthage, Ill.

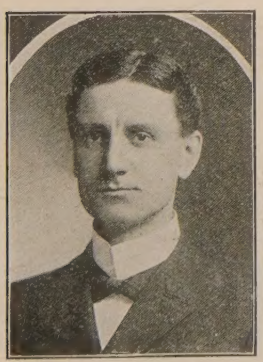
It would be impossible for the world changes of the past three years to take place without affecting the position, the opportunity and the responsibility of the Christian Church. The many doors which have opened to Western commerce, arts, science and politics have also been ajar for the entrance of our faith. The Church should have a clear consciousness of her real mission in the world, which is pre-eminently spiritual, even the bringing of the message of Christ and of His salvation to the minds and hearts of men. She is not called upon in her organized life and activity to right the social and political wrongs of the day, but she should restrict her labors to a more nearly spiritual sphere of influence and endeavor. The Church should possess a clear apprehension of the truth, the significance and power of her message. Her knowledge of the truth of her message will strengthen her faith and impart courage in the proclamation of the Gospel. Her apprehension of its significance will enable her to realize the Christian view of the world's condition and peril. An understanding of the power of her message will prevent her dependence on other helps for the success of her labors rather than the clear and faithful teaching of the Gospel. The Church needs a deeper sense of her responsibility for the salvation of men, and should labor more earnestly to this end. Delay in this work can result only in the loss of souls, in the postponement of the coming of Christ's Kingdom and finally may result in the very destruction of the church herself. This responsibility she cannot escape, even though she may shirk it, and thus remain worldly, formal and Pharisaic. To effect all necessary changes in the Church, leadership is indispensable. In the field of general scholarship, honest, open-minded investigators of all branches of knowledge are needed to represent and to defend Christian truth. In the field of theology, whether in the pulpit, the pew, or the professor's chair, earnest students and teachers are needed to lead the Church into the deeper truths of God's Word. In the field of action leaders are needed to direct the labors of the Church in the variety of employments which modern life and the increase of the Church demand.

Rev. W. K. Frick, D.D., Milwaukee, Wis.

God's plan requires centuries for its unfolding. His supreme purpose is to bring all nations to bow at the name of Jesus. The Christian Church is His agent to accomplish this. As the purest part of the Church universal, our Evangelical Lutheran Church must remain loyal to her spiritual mission, which is to care for the souls of men and point them heavenward. The Evangelical doctrines proclaimed afresh in the sixteenth century are being ignored or fiercely assailed in the twentieth century. It is our duty to safeguard and propagate those saving doctrines. The Lutheran Church must make her power felt in America, as she has in Germany, in higher education. She must furnish her colleges and theological seminaries with adequate endowments, and must rear a body of specialists, whose books will be quoted as authoritative. We must strive by consolidation to reduce the number of organic divisions in the American Lutheran Church and at the same time increase the revenues of the General Bodies. The work of missions, home, foreign and inner, must be conducted on a twentieth century scale. As in this century our Church will substantially complete the transition from the foreign tongues to the English, special care must be taken to guide the Church through this critical period of its history. Above all, the Church must not fail to foster a spirit of simple, humble and fervent piety, which is the legitimate fruit of her pure scriptural faith.

Rev. C. S. Albert, D.D., Philadelphia, Pa.

Human nature and human needs remain one and the same in all ages, although the expression of them may vary. The Church's great work is to present Christ to the world as the Redeemer. The Church offers a remedy for the guilt and the power of sin. The Church's work in this new century will be to prevent men from being absorbed in the world by giving a larger interpretation of life. To accomplish this there must be a larger setting forth of Christ, so that we shall learn to use the world as He did in



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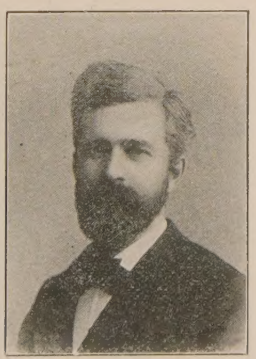

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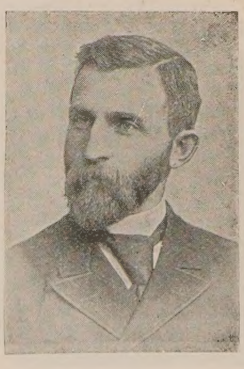


DR. ALBERT

the service of our Father. The complexity of modern life furnishes another problem. We must be interested in every social and moral movement. Our church has perhaps too much separated itself from the common Christian work that pertains to all, and can be carried on, as it should be, alone by the united efforts of all Christians. We need, therefore, men; men of large purpose, actively carrying on the work of the Church. We need loyalty to our own church. We need individual work. In this we can learn from our political friends. Our Lord has also set us an example in this respect. We need to care for those who have just begun the Christian life. We need enthusiastic work. We need an intense spiritual life. This is the secret of great spiritual results. If we carry these principles into our work the Church will accomplish the purpose for which God instituted the Church, and man shall be saved and built up in Christian character.

Rev. Th. Eggen, Madison, Wis.

The Church should study the conditions and wants of the age, and thus prepare itself for the work God wants it to do. The Church of this century needs men more than anything else. We need men in the pulpit. Educated men who study the Bible and are able to present the Bible truths. Expository preaching is needed in our day. We need men in the pulpit who are well informed on other than theological matters; who are able to cope with the various problems of the age. We need in the pulpit men with strong convictions, and with courage to speak them; men of the Luther type. We need in the pulpit of this century consecrated men, annointed with the Holy Ghost, willing to sacrifice their strength and substance for God and the Church. We need also men in the pew who are willing to hear and to work; praying, self sacrificing men. We need in this new century greater power to discriminate what is essential and what not essential to Lutheranism. Confusion in this regard has caused trouble in the past and will bring trouble in the future. The language is a thing non-essential. The Lutheran is a polyglot Church, but the tendency of the age is toward uniformity in this respect. While the use of a certain language is not essential it may be expedient. We need the preaching of the Gospel in the language of the land, and no student should be graduated from our theological seminaries who is not able to do this work. We need to be taught a few more lessons in Christian giving. When we pray God to send workers into the fields, let us also ask Him to open the hearts and the pocketbooks of His people.

Rev. F. G. Gotwald, Springfield, Ohio

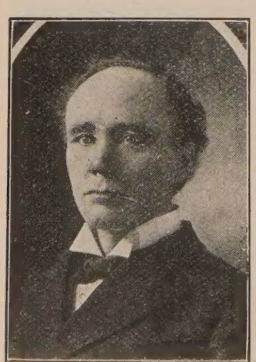
The supreme need of the Church in this and every century is more faith. "Be not faithless, but believing," said Christ to Thomas. This is the Church's great command in our century of rationalism and materialism. In the midst of her struggles with doubt and mammon she has three supernatural grounds for her holy faith. First is a Person, the divine human Christ, in whom to believe and to offer to a world of longing persons. Second is a Book, the Sacred Scriptures, which is the inspired medium of the Holy Spirit to tell of the Christ and His mission, and which authenticates that historic personage by an unimpeachable historic document. Third is a History, growing out of this person and this record, overcoming persecution and opposition until the Church stands to-day the supremest factor in the world. With these three grounds for her holy faith she can satisfy her greatest need in her present struggle. Her work at this time is simple, yet absorbing. She should represent the Christ in her individual members. The best Christian is the best apologetic. She should maintain and cherish that holy volume by its faithful presentation in pulpit and at the altar and the front, and against all destructive and scoffing criticism. She should reproduce this supernatural history of the past centuries of the Church's life by evangelization at home and abroad.

Rev. J. H. Harpster, D.D., Guntur Ralahmundry, India

We have been sent here this evening to give you some information with regard to a very important movement that is taking place in the American Lutheran Church. I say important, for, together with many others, I regard it as one of the most significant and hopeful denominational movements taking place in our Church in our day. I say this movement is taking place in our American Lutheran Church. I mean by that that it is not confined to any one branch of the Lutheran Church in this country, but aims at including all. And in this fact, as I regard it, lies its chief significance. As you know, I am speaking of the Luther League, which is holding its fifth national convention in your sister city.

Do you know, my friends, that half the misunderstanding in the world exists simply because men will not get together and have it out?

(*Continued on page* 12.)



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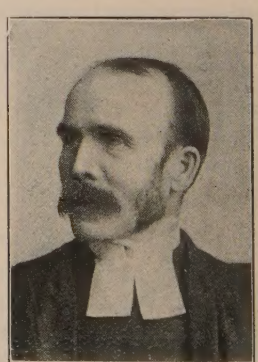


REV. J. H. HARPSTER, D.D.

Where Shall We Lay the Emphasis?

Extracts from Addresses in Six Churches of St. Paul-Minneapolis, on Wednesday Evening, July 9, 1902

Prof. Gustav Andreen, Ph.D., Pres. Augustana College, Rock Island, Ill.

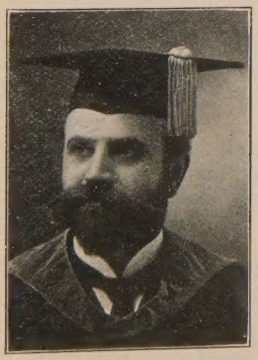
I must answer this question with a passage from Scripture which says of Christ that He "advanced in wisdom and in stature and in grace." I lay the emphasis then upon our need to advance all along the line, upon the right sort of aggressiveness in all our work. The three points mentioned show us in what direction we ought to advance. In stature, referring to our outward success, our material growth, our advance in numbers and efficiency. In wisdom, that we rightly estimate our own strength and resources, rightly understand the times in which we live and develop all the qualities of our intellect. In grace, that the spiritual man in us may ever increase, that in our work we build for eternity as members of the Kingdom of God.

Rev. H. Branson Richards, Philadelphia, Pa.

No movement among Lutherans has been fraught with so much success as the Luther League. We may say it has so stirred up and so united Lutherans with one aim and object as were the peoples of Europe in the days of the Crusades. But while the Crusaders wished to rescue from the hands of the infidel the places that had been rendered sacred by the touch of the Saviour's feet, the Luther League has a holier motive and loftier purpose in view. It cares not so much for the land where Jesus trod as for the souls Jesus died to save. It wields not carnal weapons which bring bloodshed and suffering, but the spiritual weapons of truth and righteousness and love which bring blessing and joy and peace. Its object is not the destruction of human life, but the upbuilding of human character and life in all that is best. Two serious dangers to the church and to the young people may exist in popular organizations. The first is that they may obscure the church in the minds of young people. The second danger comes from making too much of amusements as a means of attracting young people and keeping them in the church. The church that does not do something for its youth fails in its duty. But is the Church doing nothing? It brings them up in the nurture of the Lord; it provides the means of public worship; it teaches the things which a Christian should know and believe. People, however, seem to think this is of little value, and demand amusements. Amusement is not wrong in itself, but we must not lay the emphasis upon it. We weaken the moral fiber of the young by making so much of amusements. We must appeal to the heroic qualities, keeping alive the conscience by calling upon the sense of duty. The Luther League might properly lay much emphasis upon Lutheran doctrine, or numerical strength or history. However, the greatest emphasis must be laid on work. The League makes no appeal to young Christians to love of ease, but to love of work. The League teaches the blessing of working for the cause instead of getting something from it. It gives the youth something to do. It asks him to pray each day and to work each day. The local league can find much to do in assisting the pastor. There can be a flower committee, an altar committee, an ushers' union, a committee to advertise the services. The League can be a member of the Church Extension Society or support a scholar in Africa or India. Such an association cannot fail to exercise a most helpful influence upon the spiritual life of young people, and to have the blessing of the Lord of the Church.

I. S. Runyon, New York City

Indoctrination, a living piety, a truly Gospel ministry, missions, an adequate conception of the task in hand and faith in God for its accomplishment are all requisite to the success of our cause, and it is difficult to decide where to lay the emphasis. To apply the rule used in secular matters we should emphasize the point nearest fundamental, that which, if cultivated, carries with it development and activity in the other departments. Perhaps, too, one part of our work has been neglected and needs to be emphasized on that account. Indoctrination, or education in religion, is clearly the fundamental part of our work. Without it there cannot be true piety, sound preaching, active mission work, faith or good works. Religious education, especially of young people, is also the



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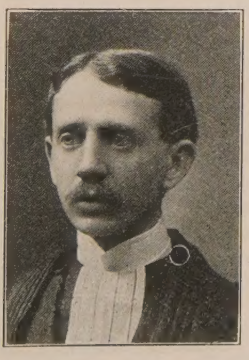
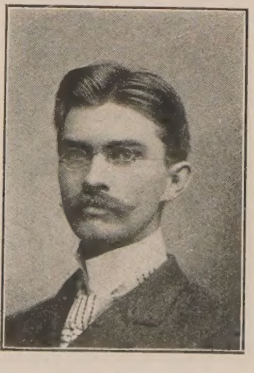


REV. RICHARDS



MR. RUNYON

most neglected department of the Church's work, even in the Lutheran Church. Rev. W. Walter Smith, M.D., a well-known Sunday school worker, says: "Religious truth must be taught according to the same laws of interest, attention, memory, logical and psychological order that apply to other instruction." How many Sunday school teachers know anything about these laws? In fact, one is almost justified in raising the question if catechetical instruction is always given in strict accord with them. Parents are responsible for the education of their children in religion as well as in other subjects. Eli's "house was judged," be cause he restrained not his sons. How much more worthy of condemnation shall we of this generation be if we fail to impart to our children knowledge of the law of love under which we live?

Rev. C. O. Solberg, Rockford, Ill.

We do not lay the emphasis on numbers or enthusiasm, both of which are like the bubbles that burst. Unless our work and influence reach down into interests more serious and abiding, our endeavor is vain. If the League can become more and more fully the humble servant of the Church and the genuine exponent of her faith, then and then only is the organization enduring, stamped with the mark of eternal authority. We lay the emphasis upon the Church. However pretentious the Church seems to the world at large, the true attitude of the Christian is that of the Creed, "I believe in the holy Christian Church, the communion of saints." Holy, because of the Word and sacraments; Christian, universal, because, like the plant, it contains the life principle of growth. A communion, because it nourishes the fellowship of those whose passion and desire it is to worship and to serve. We lay emphasis upon the Church's faith. A creed like the heart's blood vivifies every portion of the body. As the heart shows a man's disposition, so a creed shows the disposition of a church. It is the glory of the Augsburg Confession that it is truly and purely evangelical. This document is not musty and time worn. There is no more conspicuous example in all history of the unifying and assertive form of faith than the creed which has bound and held the Lutheran immigrant masses of America. We lay the emphasis upon the Luther League, not as a divine institution, but as practically commendable. The League is excellent in its evangelical attitude toward the Word of God and the operations of grace. It does not encourage a hot house Christianity, but seeks a rightly based and properly fed nurture in the Lord. It organizes the personal influence of our youth and as the gulf stream refreshes the shores of Europe this stream of young life may vivify the Church. And let us utilize our conventions, that as the sun glorifies the fleecy cloud so the glory of our mighty men, of our sacred truth, of our inspiring history shall illuminate and transfigure our imaginations.

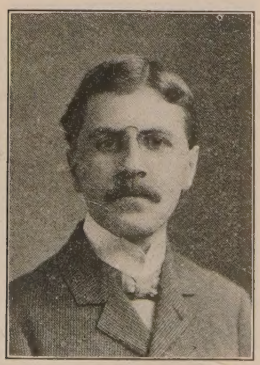
Horace W. Bikle, Pittsburgh Pa.

Absence of emphasis means monotony, stagnation, veritable death. The world insists on proofs and doubts everything but action. It is, moreover, too shrewd to accept artificial fruit on our tree of life, and the genuine are produced only by careful and constant culture. This is the correct emphasis for the individual, diligent self culture. To induce this the League gives the Bible and its study due prominence, and has recommended most praiseworthy courses of religious reading. The League deserves to be credited with bringing about a new and greater demand for Lutheran literature, and thus encouraging further production of that sort of true nourishment which the normal Luther League appetite craves and assimilates. The League has put herself into the embrace of the Church. She need not be ashamed of those who truthfully represent her spirit and culture. The proper emphasis for our League in its collective sense is the development of lay activity, carefully directed and properly controlled. This is her charter right, her distinctive feature. Let her cultivate in her members greater faithfulness, broader acquaintance with needs and opportunities, greater willingness to serve higher ideals, and her progress will be swift and her triumph sure.

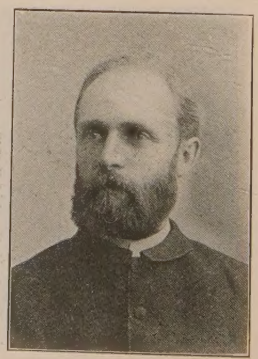
Rev. G. W. Sandt, Philadelphia, Pa.

The Lutheran Church holds a providential position in its relation to American Christianity. If we, as Lutherans, would fulfil our mission in this country, we must lay the pre-eminent emphasis exactly where the Apostles and the Reformers laid it—viz.: on the pure Word of Truth. The bane of our American Christianity is the parasitic life of worldliness which is sapping its evangelical vitality, drawing its youthful vigor into false channels of activity and stunting good works. There is too much church-fair-and-hot-supper religion; too much of the mercantile and entertainment spirit; too little of the money giving and too much of the money

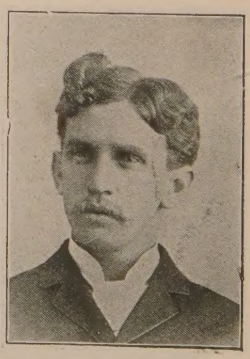
(*Continued on page* 12.)



MR. H. W. BIKLE



REV. G. W. SANDT



REV. C. O. SOLBERG

Convention Reflections

Taken From the Note Book of a Delegate to the Recent Meeting of the Luther League of America

A BUSINESS man from Warren, Minn., in attendance at a session of the United States Court, referred to the convention as "A hopeful sign when, at such a sacrifice of time and money, many are willing to come so far to participate in a religious convention."

— Governor Van Sant said he likes the League because "it is trying to do good to others, and that is the best thing in the world to do." If the Governor were a Leaguer he would see also that the League is furnishing good to its members, which enables them to do good to others.

— President Stoever expressed the wish that every church might have a League and all might be bound together. What a "power for good" such an organization might be! Would not the gain more than compensate all the sacrifice involved in making it?

— Dr. Whitteker said: "Prayer without work is hypocritical, Pharisaical: work without prayer is blasphemous, leaving out God and depending upon human self."

— In discussion, Dr. Chas. Albert said the power of prayer depends upon God—not upon man, as is shown by the declaration, "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." The important particular of our part is to so place ourselves that God may, without destroying us, answer our prayer.

— The address of Miss Ellen M. Stone, the ransomed Macedonian Missionary, disclosed two facts of interest to us as Lutherans: First, she spoke of "our neighbors, the Bulgarian Lutherans, whom we all respect and honor for their honesty, uprightness and Christian life;" and second, she said: "We have introduced the life of Martin Luther into our schools as a regular text book."

— In his response to the addresses of welcome President Stoever expressed the opinion that misunderstandings about the League are largely responsible for its absence in many churches. If this is so let those who object investigate. The League is open to amendment, even if anything really objectionable be found in it.

— A visitor at St. Paul said he had been studying the faces of the delegates, and he had never seen before such an intelligent looking lot of young people. "They have clean cut faces and show character by their clear eyes." This indicates the estimate the intelligent world-at-large is putting upon Leaguers. We ought to be careful to redeem its expectations of good.

— A Doctor of Divinity in attendance said, "This is clearly the best of all national conventions so far."

— The value of the REVIEW to those who make good use of it was hinted at by a young lady from Iowa, in whose family three copies are received. She said, "I would not part with my copy of the REVIEW for a dollar and a half a year. It is worth three times the price you get for it."

— Some may not be aware of the fact that President Stoever is the son of Prof. Martin Luther Stoever, LL.D., for over 30 years professor at Pennsylvania College, Gettysburg. Few are aware that he is a lineal descendant of that toilsome pioneer, Rev. John Casper Stoever, Jr., whose extensive labors antedated even those of Muhlenberg.

— In the discussion on "The Power of Prayer," it was pointed out by Dr. Gerberding that misunderstandings about prayer are dangerous. Young people all over the land once prayed concertedly for the conversion of Ingersoll, and the world had a chance to point the finger of scorn at prayer. This thought is in harmony with that warning in Scripture to not cast pearls before swine. We are also warned that there is such a thing as passing outside the bound of hope, where there remains nothing but a "fearful looking forward to of judgment."

— One of the highest and best forms of usefulness open to the League was referred to by Rev. M. J. Bieber in the statement, "The Sunday School officers and teachers should be recruited from the League's ranks." The standard in Sunday School instruction is being raised. The fully equipped teacher is now thoroughly informed on at least the fundamental principles of the Christian religion and knows enough about the mental faculty of children to enable him to really teach. To meet these requirements special preparation—what might be regarded as "professional training"—is needed. To supply this is certainly within the province of the League; in fact, this work is closely related to its central vital principle.

Rev. Harpster's address

(*Continued from page* 8.)

I have for the last month, for the first time in my life, come into intimate contact with these splendid Scandinavian Lutheran brethren of mine in this great Northwest, and the more I see of them the more I regret I did not know them before. It is a heartfelt grief to me that I did not know them better before. It is more than that: it is a shame to me not to have known more of what my Swedish, Norwegian and Finnish brethren are doing in making our Lutheran Church a power for righteousness in this land. The prolific mother of misunderstanding and separation is ignorance. The Luther League is the only organization in the American Lutheran Church which aims distinctly at getting us acquainted with each other. I disparage no organization or society which aims at bringing men together for spiritual work; but what we want at this particular juncture of our denominational affairs in this country, as I understand it, is an organization that aims, not so much with working with other denominational forces, as at getting our own divided forces together and at work. I think you will hardly care to dispute that we Lutherans ought to do a good deal more work than we do. Now, I go in for an organization that can make us do it; therefore I go for the Luther League.

To be sure, it is a day of comparatively small things for the League as yet, but unless the history of similar movements in the Church of Christ utterly fails to repeat itself, there will come a day of great things. I have not time to illustrate, but if you will study church history you will find that all great missionary movements, all great impulses toward a more aggressive and better church life, began as this Luther League movement is beginning. The guaranty of those greater things lies in the fact that it is organizing for religious work and denominational power the best talent we have in our Lutheran Church in this country. If you do not believe that, come over to the meetings in St. Paul and see for yourselves. And it is organizing that fine and vigorous talent—and that is the best of it—along the lines of our denominational faith and training. A man can generally do the best work in the way he has been trained to do it. We are trying in this organization to do our Lutheran work in our own way. Another guaranty for the future lies in the fact that the League is so delightfully ignorant that it knows of no divisions in the Lutheran Church. For the first time in the history of our church in this country we have an organization in which all Lutherans can come together and work together and yet retain every distinctive feature of their belief or church order. Among the most delightful hours of my life are those I have been spending these two days over in St. Paul, at this polyglot Lutheran gathering. It has broadened my spiritual vision. It has given me new hope for my Church. It will send me back to my work in distant India a more hopeful man, with a more buoyant optimism as to the future of our Church in this country.

I ask you to acquaint yourself with this movement—this movement in which we all can meet and work for the whole Church. It will be well worth your while. And allow me to say that a well organized Luther League in your church here, gathering into it the best blood of your church, would be the best thing you could do to give spiritual life, vital force, aggressive denominational power and influence to all your work.

Rev. Sandt's address

(*Continued from page* 10.)

making spirit in the Church. The appeal to the old Adam is too strong and the call to consecrated service too weak. The Church needs more Stephens, more Lydias, more Dorcases and fewer of the Demas class. The emphasis must be laid on consecrated, self denying service. It is not, however, enough to cry down the unevangelical forms of church activity. Many sincerely mean to do the Church a service and fail because the Church has not yet shown them how. The day is here when we must call the willing workers away from their misguided activity and train the choice spirits among them for leadership in our congregations. First, then, is a proper emphasis on doctrine, in order to offset the creedless religionism which surrounds us. It is not simply the creed, but the faith of the creed, that must be emphasized. That kind of Lutheranism which is more concerned about the label and the bottle than about its contents will not cut much of a figure in American Christianity. Secondly, we must place the emphasis more than ever on life. Our Church will count for no more in this country than the sum total of the spirituality of its members. Thirdly, we must place the emphasis on consecrated service. The day has passed when men can be saved by merely opening the church door and waiting to see them flock in. The evangelism that will win this country for Christ is the evangelism of loving, individual service. Other things will need emphasis, but when rightly placed on these three points we may rest assured that all else will take care of itself.

A Heartfelt Prayer

A teacher in one of the colored schools of the South was going away for a season, and an old negro poured out for her the following fervent petitions. "I give you the words," said the writer, "but they convey no idea of the pathos and earnestness of the prayer:" "Go afore her as a leadin' light and behind her as a protectin' angel. Rough shod her feet wid de preparation of de gospel o' peace. Nail her ears to de gospel pole. Gib her de eye ob de eagle dat she spy out sin 'far off. Wax her hand to de Gospel plow. Tie her tongue to de line of truf. Keep her feet in de narrer way, and her soul in de channel ob faith. Bow her head low beneaf her knees, an' her knees way down in some lonesome valley where prayer and supplication is much wanted to be made. Hedge an ditch 'bout her, good Lord, and keep her in de strait an' narrer way dat leads to heaven."

—Bows drawn at a venture hit in a way that astonishes ourselves when God puts his own arrows on the string.—FRANCES RIDLEY HAVERGAL.

Luther League of Indiana-Kentucky

Fifth Convention, at Goshen, Ind., August 5 and 6

By Rev. William J. Finck

THE fifth annual convention of the Luther League of Indiana and Kentucky was held in the First English Evangelical Lutheran Church of Goshen, Indiana, Rev. A. C. Anda, pastor, August 5 and 6. In the judgment of all present it can be considered eminently successful. This was not due to large numbers, but to the interest manifested by the pastor and members of the First Church in preparing for the enjoyment and edification of all delegates and visitors, and to the high character of the addresses, lectures and papers called forth by the assignments of the programme. Distance and inconvenient railroad changes work against large numbers in our gatherings, but it can be said that this was the best convention of our history. About 15 Leagues, with 50 delegates and visitors, constituted the membership, increased by very many interested Goshen people. At the evening sessions the large church was well filled. Our own Indiana forces, which are constantly growing larger and stronger, were augmented by auxiliary detachments from the neighboring camps of Illinois and Ohio. Dr. W. L. Hunton of Chicago, Dr. F. W. E. Peschau, Dr. S. A. Ort and Rev. Luther Hogshead of Ohio, were our foreign guests. Kentucky, which was the chief mover in our organization in 1897, to the regret of all was not represented.

FIRST CHURCH, GOSHEN, IND.
Where the convention sessions were held

The election of officers resulted as follows: Pres., Rev. W. J. Seiberling, Mulberry; vice-pres., Rev. W. S. Dysinger, Logansport; rec. and cor. sec., Miss Josie Koons, Mulberry; treas., Miss Winifred Michael, Goshen.

Among the special features of the convention might be mentioned the following: Dr. Hunton very forcibly responded to the president's request to make audible the "Echoes from the National Convention." Rev. Mr. Anda sounded the second echo. Dr. Peschau gave us a strong lecture on "Protestantism's Power," and Dr. Ort lectured on "Gustavus Adolphus and His Times" with much force and enthusiasm.

The programme throughout was very successfully carried out. Every subject was fully treated and every speaker was present. No disappointment was met with at any turn either in the subject or the matter presented. The addresses and papers were received with the greatest appreciation. The general subject for the convention was "Consecration and Fidelity." In the morning two aids to these attributes in the Christian character were discussed — namely, the Luther League Topics and Lutheran Books. In the afternoon the subject was, The Young Lutheran—1. "Consecrated to the study of God's Word," ably discussed by the Rev. P. C. Wike, the founder and leader of the new Lutheran Academy at Colburn, Ind., 2. "Faithful to his Baptismal and Confirmation Vows," by Rev. W. J. Seiberling of Mulberry; 3. "Loyal to the Doctrines of the Lutheran Church," by Rev. Dr. C. Huber of Richmond; 3. "Active in Mission Work," by Rev. L. H. Greenawalt of Silver Lake; 4. "True to the History of His Church," by Rev. A. C. Petersen, recently of Alexandria, now professor of English branches in Danish School at Nysted, Neb. These characteristics of the young Lutheran

were summed up by Rev. W. S. Dysinger of Logansport, in the closing address on "The Young People and the Church."

The many present at this session of the convention will never forget the edifying influence of these addresses.

A few items of business were transacted. An invitation was accepted to meet next year at Mulberry, Indiana. The preliminary steps were taken to change the name to the single form of "The Luther League of Indiana." This cannot be finally decided until the next convention, and will not be done then if Kentucky desires the name to remain as it is. If the change is made it will include the provision that all Leagues in neighboring States, having no State organization, shall be entitled to membership in the Indiana State League. Therefore, speak out ye Lutherans of old Kentucky.

In the space of 15 minutes over 100 subscriptions to the LUTHER LEAGUE REVIEW were secured through the efforts of our delegate to the National Convention, Rev. A. C. Anda.

The pastor and people of the First Church deserve the heartiest thanks of all. The music was most enjoyable. A fine church, a fine city, a fine people.

Mental Work for Juniors' Societies

Dear children, do you think it would be well for you on some week day gathering to inform yourselves on cetrain matters all should know? I think so, and I will give you a few hints along the line of home work.

Alliterative. Try to write a sentence, every word of which commences with the same letter.

Acrostics. Find out for yourselves what an acrostic is, then make one out of the word Tennyson. Let each line be a proverb, or a line of poetry.

Americanisms. Do you not think it would be an excellent plan to make out a list of Americanisms? The study of words is very interesting.

The Nick-names of the States. Do you not think it would be pleasant for you to find out for yourselves the nick-names of the States?

The National Games. Would it not be a pleasing idea for you to find out the national games of the principal countries of the globe, that you may know how your little brothers and sisters are amusing themselves?

Do you know how the elections are carried on in your city, county, State and nation? If not, why not have a meeting devoted to the subject of elections?

Do you know what duties are required of those filling offices in your city, county, State or nation? If not, try to find out as soon as possible.

In your meetings it will be well for you to learn how to address letters, to make out and receipt bills, to indorse a check, and—but you can go on with the list yourselves.

A Scrap-book of Anecdotes. It might be well for you to keep a book of anecdotes about some special subject in which you are interested. The members of your society might bring the anecdotes they have gathered from the papers and magazines to the meeting, and a part of the time could be spent in reading these anecdotes and in placing them in the scrapbook.

A Course of Reading. Why can't your society adopt the Reading Course? If you adopt the course, how many moments a day will you devote to your reading? How many meetings will you set apart for the discussion of your reading? What would be a good model programme for such meetings?—*Selected.*

Power of Example

Why did that old man, totally deaf, attend service every Sunday? His eyes were generally turned upward, as if he saw something lovely there; as if he were conversing with a friend who was bringing him good tidings, and to whom he sent up thanks in return; sometimes he sat in his place with drooping head, as if very tired.

Once a friend wrote the following question on a slip of paper: "Do not the services fatigue you greatly, as you are not able to understand anything?"

"Sometimes, yes; but, nevertheless, I should not like to miss one. I attend for three reason: First, because I can express my reverence toward God by my presence in His house; secondly, I can worship Him in spirit, even if my ear does not catch anything of the sermon—in spirit I can sing with the congregation by repeating the hymns I learned in my childhood; thirdly, even a deaf church-goer, if he is faithful in heart, may influence another to attend services regularly."

One of the best customers a certain grocery store had was brought to it through the influence of an old colored woman, who had formerly bought what little she wanted there, and who had always been treated politely by the storekeeper. She secured a position as cook with a rich family and brought her mistress to deal with him. Be polite to everybody, no matter what their position is.

Topics, Themes and Texts for 1903

By Rev. George H. Schnur, A.M., Editor of "Luther League Topics"

THE recent convention at St. Paul unanimously adopted a scheme of Topic themes for the next two years that follow the same general lines as those of the present year—viz., The Church: Doctrine, History, Missions.

Appropriate festival lessons are assigned to each of the great days of the Church Year. The series of doctrinal themes take up the Ten Commandments, and the First Article of the Apostles' Creed, and are placed on the first and third weeks of each month, except where, in obedience to anniversaries and the demands of the Church Year, they are slightly shifted. The missionary subjects are assigned to the second week of each month and to the Epiphany season. Having studied the foreign missionary work of the Gen. Syn., Gen. Council, and the United of the South this year, we take up in 1903 that of a number of the larger independent Synods, about which many of us of the more Eastern Synods have known very little. In addition we will study home mission and inner mission themes. In the missionary department alone the Luther League Topics of the present year have received the most enthusiastic commendation from all parts of the Church. These Topics can be made most profitable to all of us if the mission writers of all branches of the Church will continue to help us by furnishing the needed information. As before, the historical topics are placed in the fourth week of each month, with some exceptions. Note some of the coincidences in the assignment of dates: Wichern, of Inner Mission fame, in Epiphany season; Francke, born March 22, 1663. The Diet at Worms, Luther's stand, April 18, 1521; Luther taken to the Wartburg in May, 1521; a reformation subject on the Sunday nearest June 25; the famous Marburg Colloquy in Reformation Week, and "Luther at Home" at the time of his own birthday.

We wish to express the hearty appreciation of the Luther League of the work done for us on the Topics, both Senior and Junior, during the present year, and thank them and others in advance for what we hope they will do for our young people during 1903. We hope to have more of our Synods represented among the writers in both Topics and the Review articles on the historical and missionary themes than ever before. Need we repeat what was said a year ago, that with such a rich and instructive series for our study and the comments prepared by Lutheran writers so widely representative of our polyglot people, every Lutheran Young People's Society, whatever its local name or type, ought at once to subscribe for the Luther League Topics for 1903 and get up a large club for the Luther League Review.

ADVENT, 1902.

November 30. December 7, 14, 21, 28.

I. Biblical—THE BIBLE: DIVISIONS AND BOOKS. Ps. 119: 129-144.
II. Biblical—THE LAW: ITS WORK. Gal. 3: 19-24.
III. Missionary—MISSIONARY WORK OF THE JOINT SYNOD OF OHIO. Rev. 14: 6, 7.
IV. Historical—THEODORE FLIEDNER. Acts 6: 5-8.
Christmas—THE PRINCE OF PEACE. Isa. 9: 6, 7.

1903.

EPIPHANY.

January 4, 11, 18, 25. February 1, 8, 15, 22.

New Year. Biblical—THE GOSPEL: ITS WORK. Eph. 1: 3-14; Rom. 1: 16, 17.
I. Missionary—HOME MISSIONS: MEN. Matt. 9: 35-38.
II. Missionary—INNER MISSIONS. Matt. 25: 31-40.
III. Historical—JOHANN HEINRICH WICHERN. Jas. 1: 22-27.
IV. Missionary—MISSIONARY WORK OF THE MISSOURI SYNOD. Isa. 43: 5-9.
Septuagesima. Biblical—"I AM THE LORD THY GOD." Ex. 20: 1-6; Isa. 44: 6-9.
Sexagesima. Biblical—THE HOLY NAME. Ex. 20: 7; Matt. 5: 33-37.
Quinquagesima. Biblical—THE LORD'S DAY. Ex. 20: 8-11; Isa. 58: 13, 14; Mark 2: 23-28.

LENT.

March 1, 8, 15, 22, 29. April 5.

I. Biblical—LOVE TO GOD THE SUPREME DUTY. Deut. 6: 4-9.
II. Missionary—THE WOMAN'S H. AND F. MISSIONARY SOCIETY (G. S.). Jer. 22: 29; Isa. 45: 20-25.
III. Biblical—PARENTAL HONOR. Ex. 20: 12; Eph. 6: 1-9.
IV. Historical—AUGUST HERMANN FRANCKE. Ps. 119: 105-120.
V. Biblical—"THOU SHALT NOT KILL." Ex. 20: 13; Matt. 5: 21-26.
Palmarum. Historical — CONFIRMATION. Matt. 10: 32-39; I Pet. 3: 14-16.

EASTERTIDE.

April 12, 19, 26. May 3, 10, 17, 24.

Easter—EASTER: THE ANGEL'S MESSAGE. Matt. 28: 1-15.
I. Historical—THE DIET AT WORMS. Jer. 1: 15-19.
II. Biblical—PERSONAL PURITY. Ex. 20: 14; Eph. 5: 1-14.
III. Biblical—"THOU SHALT NOT STEAL." Ex. 20: 15; Deut. 25: 13-16; Eph. 4: 28.
IV. Missionary—MISSIONARY WORK OF THE NORWEGIAN SYNOD. Ps. 96: 1-13.
V. Biblical—TRUTHFULNESS IN CHARITY. Ex. 20: 16; Prov. 6: 12-19.
Exaudi. Historical—LUTHER AT THE WARTBURG. Rev. 10: 1-11.

PENTECOST AND TRINITY.

May 31. June 7, 14, 21, 28. July 5, 12, 19, 26. August 2, 9, 16, 23.

Whitsun-Day—PENTECOSTAL BLESSINGS. Isa. 40: 28-31.
Trinity. Biblical—COVETOUSNESS. Ex. 20: 17; Luke 12: 13-21.
I. Missionary—COLLECTING THE SCATTERED SHEEP. Luke 15: 3-7.
II. Biblical—"THY NEIGHBOR AS THYSELF." Matt. 22: 34-40; Rom. 13: 8-10.
III. Historical—REFORMATION IN SWEDEN. II Kings 23: 1-23.

IV. Biblical—THE DIVINE DECLARATION. Ex. 20 : 5, 6 ; Deut. 32 : 15-29.
V. Missionary—MISSIONARY WORK OF THE SWEDISH AUGUSTANA SYNOD. Isa. 52 : 7-10.
VI. Biblical—OUR PLEDGE. Ex. 19 : 8 ; Deut. 5 : 22-29.
VII. Historical—REFORMATION IN DENMARK. I Kings 18 : 21-39.
VIII. Biblical—"THIS DO AND THOU SHALT LIVE." Luke 10 : 25-28.
IX. Missionary—LAYING THE FOUNDATIONS. Zech. 4 : 9, 10.
X. Biblical—THE CREED—"I BELIEVE." Rom. 10 : 8-11.
XI. Historical—REFORMATION IN NORWAY. II Chron. 29 : 15-19.

FOURTH QUARTER.

August 30. September 6, 13, 20, 27. October 4, 11, 18, 25. November 1, 8, 15, 22.

XII. Practical—RELATION OF THE LUTHER LEAGUE TO THE CHURCH. Ps. 119 : 9-16.
XIII. Biblical—THE TRIUNE GOD. II Cor. 13 : 14 ; I Cor. 12 : 3-6.
XIV. Missionary—MISSIONARY WORK OF THE UNITED NORWEGIAN CHURCH. Acts 26 : 16-18.
XV. Biblical—"GOD THE FATHER." Eph. 4 : 6 ; Jas. 1 : 17 ; Gal. 4 : 6.
XVI. Historical—REFORMATION IN ICELAND. Isa. 41 : 1-7.
XVII. Biblical—THE ATTRIBUTES OF GOD. I Chron. 29 : 10-13 ; Rom. 11 : 33-36.
XVIII. Missionary—MISSION FINANCES. Mal. 3 : 8-12.
XIX. Biblical—THE WORKS OF GOD. Ps. 104 : 1-24.
Ref. Day. Historical—THE MARBURG COLLOQUY. John 6 : 48-65.
XXI. Biblical—GOD'S LOVING CARE. Matt. 6 : 25-34 ; I Pet. 5 : 6, 7.
XXII. Historical—LUTHER AT HOME. Ps. 118 : 15 ; Ps. 128 : 1-6.
XXIII. Biblical—NO MERIT IN MAN. II Tim. 1 : 8-11.
XXIV. Missionary—MISSIONARY WORK OF DANISH AND ICELANDIC SYNODS. Isa. 35 : 1-10.

Topic for September 14

Leaders of the devotional meeting for the sixteenth week after Trinity should not neglect the suggestions in the Luther League Topics under I, Information, and IV, Offering. If you have not read the Topic for that date do it at once. Ask some nearby home missionary of your own synod for a letter to your League about his mission. And ye "home missionaries" do these little favors for the Leagues; give them information about your work and their prayers and offerings will gladden your hearts.—G. H. S.

Showing Their Colors

It is said that Swedish sea captains (the most of whom are Lutherans), who are true believers, carry on their vessels a white flag with a large red cross and the inscription Gen. 24; 31. On entering harbor this banner is hoisted and serves as a sign to like minded captains, who may be in the harbor and with whom the newcomer wishes to enjoy Christian fellowship, whether previously acquainted or not.

Loyalty

True love and loyalty were recently manifested to two California pastors, who made a trip of 30 miles to meet a class of four catechumens. The family joined with the catechumens, making eight persons in all. Prayer was offered, the children were examined on the previous lesson, and then instructed in that set for the day. Three hours were spent in this lesson, during which one of the pastors said, "No one showed the slightest sign of weariness, and a more attentive or receptive class it has never been my lot to meet. The family consisted of a grandfather and grandmother (Norwegians), each more than 80 years of age, the old lady, somewhat infirm, the old man as straight, sturdy and vigorous as a pine of his own rugged mountains. Father and mother, a number of children, and a nephew who had traveled 3 miles to attend the class. Living 15 miles from the nearest Lutheran Church, this family, during a ten years' residence in the valley, have maintained their loyalty to the church of their fathers. The secret of their stability was revealed, when on the center table we saw a well-thumbed copy of the Norwegian Bible, a volume of Luther's sermons, a copy of Arndt's True Christianity and a volume of Spener's works."

Prayer

Jesus says: "Watch ye, therefore, and pray always. All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Paul adds: "Pray without ceasing. Continue in prayer, and watch in the same with thanksgiving."

John Fox wrote: "The time we spend with God in secret is the sweetest time, and the best improved. Therefore, if thou lovest thy life, be in love with prayer."

Hervey, when sick, promised: "If God shall spare my life, I will read less and pray more."

John Cooke's burden: "The business, the pleasure, the honor and advantage of prayer, press on my spirit with increasing force every day."

Adam Clarke advised: "Study yourself to death, and then pray yourself alive again."

Whitefield tells of "a lad who was so vividly conscious of the presence of God that he would generally walk the roads with his hat off." All his life was thus a season of communion and prayer.—*Exchange.*

Luther League Topics

19th week after Trinity. October 5, 1902.

The Lord's Supper Doctrine

(1 Cor. xi: 23-29)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What is the reason for each feature in Luther's definition of the Lord's Supper? What are the differences between the Lutheran and other current doctrines of the Lord's Supper? What are the proofs of the truth of our doctrine?

Lessons for our own lives: 1. *It is a blessed thing to understand that the Holy Supper is a sacrament.* Of the three principal doctrines of the Lord's Supper the Lutheran alone understands this. To the Romanist the Lord's Supper, or Mass, is the "unbloody sacrifice" of Christ. If it be so, we have no need of it, for Christ offered sacrifice "for the sins of the people . . . once for all when He offered up Himself" (Heb. 7: 27, R. V). But the Reformed teachers also make of the sacrament an entirely different thing when they insist that its chief value is that in it we are reminded of our Lord's sufferings, and our faith and love are thereby stirred up. Our emotional and spiritual quickening is offered to God (in this point of view), and the bread and wine simply serve as the stimulus which leads to this offering. But, in either doctrine, whether it be the renewed sacrifice of Christ, or whether it be the believer's living faith, remembrance, tears and zeal that constitute the special object, Romanist and radical Protestant agree in finding the significance of the rite in this, that something is offered to God. This is to miss the point of the whole Scriptural teaching on the subject. The disciples did not offer to Christ, but He gave something to them. Apart from the whole question what that something was and is, we Lutherans alone hold fast to this fact, that the value of the Holy Supper lies in receiving, not in giving—that is sacrament, not sacrifice. We come to partake of heavenly food, not chiefly to confess and adore. We bring faith, indeed, but we bring it that we may receive. And we love, and use, and treasure the sacrament because in it the Christ complete comes and offers to us Himself, the Bread of Heaven.

20th week after Trinity. October 12, 1902.

Porto Rico as a Mission Field

(Acts x: 31-35)

By Rev. Herbert F. Richards, Missionary.

Porto Rico is one of the very last Roman Catholic strongholds to be invaded by the Protestant missionary. During the last 30 years the Gospel has been gradually entering Catholic countries and making progress in places where for ages the Inquisition had held its deadly sway. But Porto Rico, isolated from the rest of the world and considered on account of its smallness as entirely free from any danger of insurrection, was governed in a more or less absolute manner, according to the characters of the officials. Only one Protestant Church was allowed in Porto Rico, and this for the benefit of English subjects living in Ponce, and on the condition that there was to be no preaching or missionary work in the Spanish language. The Catholic religion was everywhere established here as a religion of force. It was not permitted not to be a Catholic.

Four centuries of such uninterrupted sway has left the most baneful results, the enormity of which can scarcely be appreciated by those at home. According to the last census almost one-half of the population are of illegitimate birth and a still greater proportion are illiterate. Most of the inhabitants pass their lives in abject poverty. All this is nothing more than the fruit of the Roman religion. An instance of the partiality shown by that Church for the rich may be given. At present there is being conducted in the Cathedral the novena of Jesus Nazareno. No one of the upper class is in attendance, the devotees being limited entirely to the colored population and some poor whites. This is quite in contrast with the novena in honor of the Immaculate Conception of the Virgin, which is about the most fashionable affair possible, attended by all the ladies of San Juan society, and after it is over there is given each night a display of fireworks, ending with a most magnificent one, from a Porto Rican standpoint. The difference in these two novenas also illustrates the respective importance which the Roman Church attaches to Christ and to the Virgin.

Bishop Walton of the Methodist Church is at present in the island, and he gives it as his opinion that the American nation has never realized how great is the need of these people who are now part of the United States, and that this island has been held off at arm's length, rather than had the help that we ought to give. The Christian people are certainly in duty bound to give them the Gospel. They have asked for other things from the United States and gotten them, but they are not asking for the chief blessing that they can receive. They know

The Luther League Topics, complete lessons of which the above are outlines and reviews), in 32 page pamphlet, covering three months, can be supplied at rates given on page 30 by Luther League Review, Box 976, New York, N. Y.

not what the Gospel is, but many of them know enough about it to imagine that they have it, and on this account are more difficult to win.

Among the obstacles in our work is, first, the opposition of the Catholics. Within the last three years they have been recuperating and strengthening themselves in order to more effectively hinder the Protestants. Within the last two weeks there was a meeting here in San Juan of the leading Catholics, both priests and laymen, and measures were taken to actively oppose the Protestants, wherever they were working. They are preaching against the Bible as an excommunicated book, and they have women to go around and visit those who come to the Protestant meetings and try to win them back, and even social persecution is resorted to in order to effect this end. One can easily see where many who at the time of the American occupation were indifferent and careless are by this increased activity of the priests being made stronger and more zealous Catholics, and, of course, this makes our work more difficult.

Another great obstacle here which seems greater the more I become acquainted with the island is spiritualism. This existed under the Spanish domination, but it was more or less secret, without open meetings, but nourished by an abundant supply of literature from Spain, France and even the United States. It is a frequent occurrence to enter a Porto Rican house and find them reading these books. They will tell you that they were formerly incredulous, but now they have seen the proofs of it. Their religion seems to consist in external morality, while they are skeptical on nearly all the cardinal Scripture doctrines.

Among those not influenced by Romanism or spiritualism the chief difficulty is indifference. They have been so long neglected by the priests or seen such bad examples from these as to have caused them to lose faith in the power of Christiantiy and to think that there is nothing in it but ceremonies. Although they have little or no money, although they have scarcely anything to eat, they seem to be happy. They can sit around contentedly without work under conditions intolerable to an American. Their most joyous season is during the carnival preceding Lent, when the great majority of people are perfectly happy and amused at the silliest and most trifling performances. This contentedness with a hard lot among scenes of squalor and poverty,—these happy face in homes where, instead of idleness and sin there ought to be ambition and energy,—is one of the most distressing features of the work here. If you go to them and talk about their religion they will agree with you. If you invite them to church they will promise to come, but never do so. If you ask them to send their children to Sunday school they also promise this, but when Sunday comes the children have not clean clothes or they have headache, or some other trivial reason is their only excuse. What they need most of all is some preaching like that of John the Baptist.

A fourth difficulty is the race question. There is unquestionably a strong prejudice here. Some of the missions are made up largely of the colored element, and this, when it once gets to be a majority, will prevent the white classes from joining it the same as at home.

A fifth obstacle is the irreligion of many Americans, who come here supposed to represent a Christian nation. We ask people to come to us and they point out these Americans and tell us that our religion is no better than theirs. This refers not only to soldiers and sailors, but to many Christian men and women who do things here which they would never think of doing at home.

Outside of these difficulties, which are those encountered by every Protestant missionary, the Lutheran Church has some which are peculiarly her own. Owing to lack of means the work so far has been confined to two places, San Juan and a suburb, Catafio, across the bay, and to one ordained missionary. The board has now determined to send an additional minister, but so far has failed to secure one. Other denominations came with experienced workers from various Spanish-American fields who could begin preaching at once, while every one of our workers arrived without knowing a word of Spanish, and while others could commence work earnestly and intelligently, we have had to sit still, studying the Spanish grammar, and instead of being allowed to do this exclusively, have had the care of an English congregation. But while the worst struggle is over, there is scarcely a time when I speak in public but that I long for the day to arrive when I can handle the Spanish with the necessary ease and fluency. This will aid the work so much, and allow us to address the more intelligent population and attract those who do not care to listen to broken Spanish. We have also been handicapped in not having our Lutheran literature in the Spanish language as the other denominations. But in spite of these difficulties a beginning has been made. Our second class of Porto Ricans will be

confirmed on Palm Sunday, which will make an important addition to our Spanish congregation, and help in laying a better foundation for our future work, as they all are good, respectable people, belonging to the middle class. Although the great majority here are worldly minded and indifferent, there are still those who are discontented with the emptiness of their lives and are hungering for something better. While many are called the few are still being chosen. The future is full of promise. If mission work can be successfully conducted in such fanatical and bigoted countries as Mexico and Spain, it can certainly be done in Porto Rico; and there is no reason why the Lutheran Church should not pursue an active part in this great work which is before the American nation. We have already purchased property in Cataño and expect to build a church there, and soon we will want one in San Juan. This will be the most important step toward making our work prominent and permanent. The Lutheran work ought not to suffer in comparison with that of the other denominations, and the Lutherans ought to be as willing as any to assist in supplying the great moral need which exists among these benighted people, who are now a part of the great American Republic.

SAN JUAN, P. R., March 17, 1902.

21st week after Trinity. October 19, 1902.

The Lord's Supper: Significance and Benefits

(Matthew xxvi: 26-29)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What points of connection between the Passover and the Lord's Supper? What are the benefits of the Lord's Supper? What practical lessons from this topic?

Lessons for our own lives: "*The Holy Communion is the climax of the worship of God's House.*" This is brought out most fully in the Liturgy which is called the "Communion," or "Hauptgottesdicust," but which we generally know as the "Morning Service." The Holy Communion forms a part, the climax, of this liturgy. The normal worship of the congregation is arranged to include the Lord's Supper every Lord's Day, as among early Christians. A glance at our Order of Service shows that, as Loche says, the liturgy is like Mt. Sinai, with its two peaks, Horeb and Sinai. The first is the Sermon, the second and higher the Holy Communion. At the foot of the mountain we take our shoes from our feet and wash off the dust of earth's travel, in the Confession. We begin the ascent in the Introit, Gloria Patri, Kyrie, Gloria in Excelsis and Collect—all sacrificial acts, in which we offer praise, entreaty for help in our needs, and our united prayer, to God. We feel that we are on a higher plane now when He speaks to us through His Apostles in the Epistle for the Day, and our Hallelujah and Gloria Tibi are justified indeed as we seem to see the burning bush and the glory of the Lord, while we listen to the Gospel. Then, resting ere we reach a still higher point, we offer, not prayer now, but the confession of our faith, and then we have attained to Horeb, and God's Word, applied and interpreted in the light of the needs of daily life, is brought into the midst of us. Fed and strengthened by this sacramental gift, we respond in the grateful offertory of self, of our intercessions and of our gifts. A pause, and then the ancient order of the Holy Communion itself. "Lift up your hearts"—and when we come to the altar we have reached the highest peak, Christ feeds us with His broken Body, His poured-out Blood. No wonder Heaven seems within our reach. There is naught more blessed on earth! "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

Reformation week. October 26, 1902.

Martin Luther, The Reformer

John ii: 13-17.

By Rev H. E. Jacobs, D.D., LL.D.*

As a scholar Luther was most profound in his knowledge of the Scriptures. He began as a Reformer with a very limited knowledge of Greek, and still less, if any whatever, of the Hebrew; but diligently worked until he was at home in his Greek New Testament, and availed himself of the aid of his colleagues in studying the Hebrew.

As a teacher, he broke for himself a new path. He is entirely independent of all former methods. He makes it his business to lead his scholars into the very heart of the Scriptures. Making no effort to force them to commit approved definitions, he takes the text of Scripture itself and follows the argument with running expositions. He aims at clearness, rather than exhaustiveness, and illustrates at every step from current events.

As an author his style has all the freedom of extemporaneous speech. He is never scholastic, but always popular. Entirely inartificial, he often rises to the highest form

* Part of the Author's Article in Lutheran Cyclopedia and reprinted by his permission.

of eloquence. He is often diffuse, and is carried away by the intensity of his feeling from his main subject into side remarks. Always full of force and fire, he occasionally, by his perfect frankness, lays himself open to the charge of a lack of dignity, and even coarseness. He rarely qualifies or modifies his statements, with reference to possible misinterpretations of his meaning. He lives intensely in the moment in which he writes, and thinks of no other adversaries but those at whom he is striking. Hence the frequent misrepresentations by those who do not study or quote passages from him in their historical setting.

As a translator he aims constantly at reaching, by his own investigations and all the aid his associates can furnish, the precise meaning of the original; and then expressing it in the most idiomatic, forcible and timely way. He does not hesitate to adopt a paraphrase where this presents the thought more vividly. His translation of the Bible fixed the form and standard of the modern German.

His hymns are largely paraphrases of Scripture in verse, composed while his mind was occupied with his translation of the Bible and his heart was aglow with the fire enkindled by his ever new discoveries of the riches of revelation. They have all the vigor, movement and freedom of his speech.

As a preacher he is thoroughly at home in his text. It has entered his very life and become a part of his being. This he seeks to apply with all possible directness and plainness and force to his hearers. He adjusts his entire presentation to the most unlearned among them.

As an organizer he made the suggestions and laid down the principles upon which Melanchthon, Bugenhagen and others worked, rather than, as a rule, looked himself to the details. In his Address to the German Nobility of 1520, and particularly in his treatise on the schools of 1524, he introduced radical reforms into the entire educational system, by the application of which, in great measure, Germany has attained its pre-eminence as the land of scholars.

As a theologian he is constantly restive under the restraints of the scholastic terminology in which some of the doctrines he confesses are stated. Plain German he prefers to scientific Greek terms, and to deal with questions in the concrete rather than the abstract.

He had no ambition to be a social reformer. Politically he was the most conservative of conservatives. The old frame work of existing governments he most scrupulously upheld. But this did not deter him from speaking with the utmost frankness to and of rulers, not merely oppressors of the Gospel, like Henry VIII and Duke George, but even the Saxon Princes, who were on his side. He discriminated between the man and the ruler. The man needed and had to submit to the preaching of God's Word. In accordance with his call, he felt it his duty, therefore, to visit rulers with his censures wherever the opportunity was offered and the circumstances justified it. But, at the same time, the subjects were urged to obedience. The revolts of both nobility and peasants met with his severest censures at a time when every suggestion of self interest seemed to demand that he should be their ally.

His influence, without any effort on his part, has extended to all departments of human activity. The assertion of the right of private judgment burst the shackles by which all scientific inquiry had been fettered. Modern literature arose from his translation of the Bible and hymns and ceaseless activity as an author, awakening similar movements in other countries. Modern English literature is rooted in the English Bible, which was in the beginning as much of a translation from Luther's German as from the sacred originals. The map of Europe showed great changes between the time that his Theses were nailed up and the half century that followed, that can be directly traced to the discussions that he evoked.

No intelligent admirer of Luther will claim that he was without faults. His manners were not courtly; his language was not that of the drawing room. He always bore the trace of his humble origin. He was, in many respects, a rough pioneer, whose work a less sturdy nature could not have performed. But if his language sometimes grates, before he is condemned the words of his contemporaries, and particularly his opponents, should also be pondered. Under the weight of heavy responsibilities, amidst the pressure of incessant work, with a constitution that was undermined by the austerities of his youth, for years suffering from acute disease, it is not strange that under the attacks of enemies and the misrepresentations of those about him, the nervous tension was excessive, and that his natural vehemence was at times uncontrolled. Let those who condemn him do one hundredth of his work as well. His thorough sincerity, honesty and unselfishness no one can question. In no hour of danger did he make a compromise.

Publishers' Column.

The appeal printed on the first page of this number was sent in the form of a letter to every Lutheran Young People's Society of record during the past month. We repeat to impress it more strongly on the minds of presidents and secretaries, and to bring it to the attention of others whose interest we desire to enlist. We feel certain that every reader of the REVIEW will want to help in securing the additional subscribers. At least we are led to believe so by the kind words of commendation which reach us every month.

Here are some of those received since the August number was issued:

— The convention number does you much credit. I am pleased with it and wish you great success.

— I am well pleased with the REVIEW. It has helped me much in my Christian life. It ought to be read by every Lutheran in America.

— I hear nothing but praise for the REVIEW. The convention number is worth a year's subscription alone.

— Just received convention number. It is fine.

— The convention number is very interesting and gives an excellent summary of the proceedings and various papers presented.

— It is the best paper published for the Luther League worker and I would not be without it.

If these testimonials mean anything then the paper is entitled to a much larger circulation than it now enjoys, and it remains with our readers to recommend the REVIEW to their friends.

If you are the only one or one of a few in your League or church who reads the REVIEW, why not begin at once to organize a club, and let others keep in touch with the progress of the League and the Church as you are doing. Here are the special introductory prices issued at the convention: 15 copies $5 a year, 25 copies $7.50 a year, 50 copies $12.50 a year, 100 copies $25 a year. Don't delay, but say a good word for the paper at once.

Copies of the convention number of the REVIEW are still to be had for those who wish to circulate them among their members. The price is 10 copies 50 cents, 25 copies $1. For the Leagues whose meetings were suspended during the summer months this number will be found beneficial to circulate at your first meeting in September. Send for them at once while the supply lasts.

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Edited by E. F. Eilert,

WITH

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Editorial

September finds us taking up anew all our Church activities. As we stop to think of the work which lies before us there comes to mind the motto of the National Convention, Working and Praying—Praying and Working. How shall we apply it?

A photograph was recently taken in front of the Presbyterian Building in New York City of 60 newly appointed missionaries, mostly young people, whom the Foreign Mission Board of the Presbyterian Church in the United States have just sent out to China, India, Japan, Korea, Persia, &c. A number of the other denominations are likewise sending out large numbers of missionaries. It very forcibly presents the question to us: What are we Lutherans doing?

When members of other denominations ask how many missionaries is the great Lutheran Church in America sending each year into the foreign work we are ashamed to acknowledge the facts. How few we send. How hard to find the consecrated men and women in our Lutheran Church who are willing to give themselves to this work. And oh! how hard to find and interest congregations and individuals willing to give their contributions so that the Foreign Mission Boards can send those who do offer themselves. Can we do anything to remedy this?

The motto of the Luther League gives the answer. Let us set ourselves in our League meetings, as well as in our private devotions, to pray more earnestly and persistently to the Lord of the harvest to send forth more laborers. Let us obey the word of the Christ to pray for such and ask God to stir up the hearts of our young men and women that they may be moved to consecrate themselves to this great cause of missions.

A well-known clergyman was once asked what to his mind made the strongest and best congregation. His reply was, "Show me the Church that gives the most to Foreign Missions and I will show you the congregation that is doing the best work." This may very aptly be applied to our League as well.

Then let every League set to work to create a new and deeper interest in missions. There are so many excellent books and helps published concerning missions that with a little effort our League committees can prepare most interesting and inspiring programmes. Try it.

Having done so much, let each League start a mission treasury. You will be surprised to see how much will come into it.

When once the members taste the joy of helping missions they will find the League taking on a new and more abundant life. We are convinced that when our Leagues work and pray for missions, send forth from their own midst the workers and the means to carry on the work, the whole Church will be quickened into a new and deeper sense of its responsibility toward the cause of missions.

But remember you also can be a missionary. Every League member ought to faithfully and conscientiously missionate for his or her home congregation. A League member who is not faithful to the services of his own Church and regular at the communion is a hindrance and a stumbling block to others. To claim to be a good Luther Leaguer and yet be irregular at the Church services always brings reproach upon the League. No League can or ought to prosper which does not urge upon its members strict loyalty and faithfulness to all Church duties.

When the officers of a League are unfaithful to such duties the League will surely fall into disrepute with all earnest Church members. Our Leagues ought to be careful to elect only truly pious, loyal, consecrated men and women who will be faithful to and work earnestly for their pastor and congregation. The success of the League work depends on this. When our Leagues prove unfaithful to the home congregation the Luther League movement will die.

Our young people have not had the opportunity or the incitement in the past to study the mission history of our Church, and in that line the League during its short existence has been doing good work. We are ignorant of much which our own people have done in the past and are now doing. In Africa alone the General Synod for years has had a mission at Muhlenberg, in Liberia, and is now planning for aggressive work in the interior. Besides this, there are the Society of Norway, the Swedish Church Mission, Foreign Missionary Society of Finland, the Hermannsburg Society, the Basel Society, the Society for German East Africa, and hospitals at Alexandria and Cairo, under the care of Kaiserswerth deaconesses.

"Knowledge is power" to-day, as truly as it ever was. In fact, the saying has additional point in this time, when the first question people ask about a thing that is new to them is, "Is it reasonable?" Some things about religion that seem unreasonable at first appear perfectly reasonable when we have learned to know them. The habit of informing themselves in religion is growing among young people. The time is coming when one who does not study the Bible will be as far behind the times as one who does not study a text book in mathematics.

It has been stated at various times by those not familiar with the organization that the Luther League of America was not desirous of including in its membership any societies except those bearing the name of Luther League. There has been a great misunderstanding, sometimes it almost seemed intentional, upon this subject. The matter is not properly understood, and in order that there may be no further misunderstanding we quote two articles of the constitution of the Luther League of America—namely:

ARTICLE IV—MEMBERSHIP

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and all district and State organizations, whose admission shall have been in conformity with Article II of this constitution and recommended by the Committee on Credentials, are entitled to membership.

ARTICLE II—FAITH

We acknowledge as the bond of our union the Word of God as the only infallible rule of faith and practice, and the Unaltered Augsburg Confession as the correct exponent of that Word.

It will thus be seen that all societies accepting the Word of God and the Augsburg Confession, which all Lutherans do, are eligible to membership.

Our Juniors

[Address Communications to Rev. C. Elvin Haupt, D.D., Lancaster, Pa.]

Sunday 7. Baptism: Why? Acts 2: 38-41. Titus 3: 4-7.

Sunday 14. Missions of Your Own Synod. Luke 10: 1-11.

Sunday 21. The God-man. One Indivisible Person. John 1: 1-14.

Sunday 28. The Deaconess Movement. Romans 16: 1-16.

For full treatments of these excellent topics consult the convenient and complete suggestions of the "Luther League Topics," issued in a pocket pamphlet form, by quarterly editions. Address, Luther League Review, P. O. Box 876, New York City, N. Y. These "topics" are useful variously. They may be read as opening the subject, and followed by a free discussion; or may be used in making preparation for the meeting; or as studies by members of the "Home Department." Moreover, they become excellent aids to pastors and others who deliver addresses at the meetings as "Talks to the Juniors."

Dates

September 6, 1711.—Birth, in Eimbeck, Hanover, Germany, of Henry Melchior Muhlenberg, the pious, self-denying pioneer missionary of the Ev. Lutheran Church of North America. He was a fine linguist, a notable organizer and an indefatigable worker. His labors extended from New York to Georgia, at various times.

September 23, 1742.—Arrival at Charleston, S. C., of missionary Muhlenberg, after a journey begun in London, June 13, 1742, 100 days before. He reached Philadelphia November 25 of the same year, after a coastwise voyage of two months.

September 25, 1555. Nine years after the death of Martin Luther, the demand for religious peace was finally granted, at Augsburg; the city where the great confession was given to the world 25 years before. Thus Lutheran citizens of Germany finally secured the position to which they were justly entitled.

Queries

Are you a praying worker?

How do you help on the League?

Has your Junior League a system of work?

In what ways and to what ends is your money collected?

How do you care for your sick?

Hints to Helping Workers

The habit of calling for others and bringing them along to service and meetings of the League is a most valuable and pleasant one.

How earnestly and actively men advertise for business, and call out from the side show the marvelous attractions they offer for the gratification of everybody! And why may not the earnest workers of the League be busy in the Master's cause? Not indeed in the bold flippant billposter style of the world, but by quietly telling others and helping them into union with the Lord.

There lies on the table under my eye a modest copper penny, of "The United States of America," with its fine Indian profile head and feathered diadem of "Liberty" on one side and its shield, wreath, arrows, ribbon and legend, "One Cent," on the other. Once bright, the metal of this humble little coin, just three-quarters of an inch across, is grown dull, bronzed and worn with use. For it has often been as "one sent" out to do its part in the great busy field of work.

So a modest lowly boy or girl, no matter how humble his station, if united to Christ and going about to be as useful as possible in the great world, is a coin of the Government, stamped with the "liberty" wherewith Christ hath made us free, sustained by the whole kingdom of heaven in all that is noble, useful, honest, true, lovely and of good report. The true child of God is one sent forth among the many to help in the grand activity of life, a unit making its true part in the tens, the hundreds and the thousands of loyal hearts in the land.

THE LUTHERAN WORLD,

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Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

— Plans have been filed for a brick and stone church and a three-story parsonage, to be built for Emanuel Evangelical Church of the Bronx, of which the Rev. A. Arthur King is pastor. The buildings will be erected at the southwest corner of Brown place and 137th street, and are to cost $60,000.

— Rev. Dr. J. B. Remensnyder, pastor of St. James' Church, furnished the fourth of a series of editorial sermons which are appearing in the New York *Sunday Herald*. His text was Gal. 6:2; subject, "Mutual Burden Bearing," and the editorial appeared July 20.

— The Board of Trustees of the Swedish Immigrant Home, New York, has elected officers as follows: Pres., Rev. G. Nelsenius; vice-pres., Rev. A. L. Scott; sec., Rev. O. A. Henry; treas., Mr. C. A. Peterson.

Philadelphia

— The Rev. W. H. Kline has taken charge of St. Barnabas' Mission on West Lehigh avenue. He is making a careful canvass of the field, and hopes to organize the congregation about September 1.

— The tenth annual mission festival of the German Lutheran congregations was held July 27, at Washington Park, and was largely attended. Missionary Rev. Paul Baehnisch of Berlin; H. Erdman of Johnstown, Pa.; W. Jentsch of New Rochelle, N. Y., and Dr. Wendell of Trenton, N. J., were the principal speakers.

— Rev. W. H. Harding and his people of Trinity congregation, Darby, had the joy of laying the corner stone of their new chapel on the afternoon of July 27. Rev. A. S. Hartman, D.D., secretary of the Board of Home Missions, and Rev. S. D. Daughetry, missionary superintendent of the Philadelphia Conference, were the speakers secured for the occasion. The pastors of the local churches participated in the services and encouraged the work. Rev. Harding, the pastor, performed the act of laying the corner stone.

Chicago

— St. Andrew's Church, Rev. S. M. Lutz, pastor, closed its first year July 1. The church has gained 50 per cent., and the Sunday school 100 per cent. during the year. The present place of worship is now inadequate, and a chapel will be erected at once.

Washington

— The corner-stone of the remodeled St. John's German Lutheran Church, Rev. George Brothage, pastor, was laid Sunday, July 27, with appropriate ceremonies. The principal address was delivered by Rev. Dr. J. G. Butler, pastor of Luther Memorial Church, who also placed the corner-stone in position. The cost of the improvements will be about $7000.

Baltimore

— During a recent storm in this city a small pinnacle on the spire of the First Lutheran Church, Rev. Dr. Bell, pastor, was presumably struck by lightning. An iron rod about 15 feet long and a mass of stone and brick were precipitated a distance of 100 feet to the roof of the church, breaking in through the roof.

— A storm on July 20 damaged the Jackson Square Lutheran Church, Rev. O. Kaiser, pastor, to the extent of $3000.

— Mr. Gottfrey Wiedman of this city bequeathed the sum of $3292.08 to the various institutions of the Missouri Synod.

Pittsburg

— The Church of the Redeemer, Rev. Robert W. Woods, pastor, has undertaken the education of Nelaturi Sudhakarow, a student of India, and a family in the congregation is educating a boy in an African mission.

Dayton

— Trinity Church, Rev. W. E. Gaby, pastor, has paid off its last $1000 of indebtedness, and hopes to build a new church next spring.

MISCELLANEOUS

— Rev. G. F. Hartwig's congregation, Rockville, Conn., last month canceled its entire indebtedness. Four years ago the debt amounted to $3100. The Ladies' Aid Society and the Luther Union contributed liberally toward canceling the debt.

— On July 20 lightning struck the Swedish Lutheran Church in Meriden, Conn., and did damage to the amount of $300 or more. The building did not take fire, but the tower was almost completely destroyed.

— A baptismal font has been presented to Zion Lutheran Church, Cobleskill, N. Y., Rev. G. Albert Getty, pastor, by Mr. and Mrs. D. C. Dow, as a memorial to their daughter, Elizabeth Tator Dow, who was to have been confirmed at Easter but died in January. The font is of white marble, and is the work of J. & R. Lamb of New York City.

— The Lutheran Church, at Montoursville, Pa., Rev. W. C. Dunlap, pastor, having undergone thorough repairs, at a cost of about $5000, is to be rededicated the latter part of September.

— A Lutheran congregation was organized August 7 at Fullerton, a suburb of Catasauqua, and 2 miles from Allentown, Pa.

— St. Paul Lutheran Church, Lionville, Pa., Rev. C. R. Streamer, pastor, has just celebrated its golden jubilee, 1852-1902.

— St. Martin's German Lutheran Church of Annapolis, Md., was destroyed by fire July 23.

— St. Andrew's Lutheran Church, Concord, N. C., Rev. Edw. Fulenwider, pastor, was entirely destroyed by a terrific storm which occurred in that section on Thursday evening, August 14.

— The corner-stone of the beautiful new stone edifice of St. Paul's Church, Bucyrus, Ohio, was laid Sunday, August 3. The pastor, Rev. C. E. Gardner, conducted the service and the sermon was delivered by Prof. Dr. D. H. Bauslin, a former pastor. The church will cost $25,000, and will be one of the finest in the State. Pastors Culler of Wapakoneta, Amick of Nevada, Hadley of Galion and Halverstadt of Crestline participated in the service.

— A reception was tendered Dr. and Mrs. J. H. Harpster on Wednesday evening, August 13, in Trinity Lutheran Church, Canton, Ohio, by the members of that church. More than 200 members of the congregation were present. Addresses were made by Rev. J. F. Fahs, Dr. and Mrs. Harpster, Prof. J. M. Sarver, in behalf of the congregation, presented Dr. and Mrs. Harpster with a handsome set of silver soup spoons. Dr. and Mrs. Harpster gave interesting talks of their work in India. They expect to sail for India in October.

— The Lutherans of Northern Ohio held a reunion at Mansfield Tuesday, August 12. Rev. J. H. Harpster, D.D., made one of the addresses.

— A citizen of Joliet, Ill., has been so impressed with the good work done by the parochial school of the German Lutheran congregation of that city that he has donated the sum of $5000 to be used in the erection of a new school house for this school, and for the same purpose a member left by will the sum of $2200.

— The Emmanuel Lutheran Church of Rockford, Ill., celebrated its twentieth anniversary on July 20.

— The new Norwegian Church, at Benson, Minn., is completed, having cost about $12,000.

— The Swedish Lutheran congregation in Sioux Falls, S. Dak., has recently moved and made extensive repairs on the church. The improvements cost $1000. This has all been paid, besides an old debt of $400, and all in less time than a year.

— The Christ Church, Oshkosh, Wis., Rev. Geo. Weng, pastor, is building a $12,000 edifice and expects to occupy it by January. About ten years ago it was but a young mission church, now it comprises more than 200 families.

— Rev. J. A. M. Ziegler, D.D., has received and accepted an urgent call to the First English Lutheran Church of Kansas City, Mo. He took formal charge August 10.

— Mr. A. Keck of New York has given $5000 to Muhlenberg College. This institution has received during the past year $39.455 for its permanent endowment and $30,536 has been subscribed for the building fund.

— Mrs. Emma B. Stork has given $500 to enlarge the Stork Memorial Lutheran Church at Guntur, India. This is the first of a series of gifts which Mrs. Stork proposes to make for this special work.

— Eleven Slovak pastors recently organized the American Slovak Evangelical Lutheran Church of the Augsburg Confession in the United States of North America. Rev. D. Z. Laucek of Nanticoke, Pa., is president, and Rev. D. Kwacala of Braddock, Pa., secretary.

— The Orphans' Home at Loysville, Pa., received a little more than $10,000 from the offerings of 480 schools on Children's Day.

— The Orphans' Home of the Norwegian Hauge Synod of Beresford, N. Dak., was injured to the amount of $1000 by a storm on June 25. No one was seriously injured.

— The late Mrs. Marie C. Williamson of Galesburg, Ill., has remembered in her will the Swedish institutions, Bethany College, Augustana Hospital, the Orphan Homes at Andover, Ill., and Jamestown, N. Y., the hospital in India and the Home and Foreign Mission work.

— Mrs. A. V. Hamma, treasurer of General Synod Woman's Home and Foreign Missionary Society, reports the total offerings for the society for the year ending March 31, 1902, $27,286.22. This is an advance in the sum total of receipts over previous years and reveals great activity in the women's work.

— Citizens of Sioux Falls, S. Dak., raised $10,000 as a present to the Lutheran Normal School belonging to the Norwegian Lutheran Synod.

— The Board of Directors of Gustavus Adolphus Orphanage, Jamestown, N. Y., has decided to erect a new building which shall be used only for the sick children of the Home.

— Wittenberg College has decided to make improvements in the curriculum by the addition of a chair in electrical engineering and the building of a science hall. One of the members of the Board of Directors stated there is a man in the church who would build the hall if money could be secured to endow it. Professor McGuire of Boston has been chosen director of the College of Music. He is a pupil of Paderewski and a musician of ability.

— Rev. Dr. J. H. Turner of the Woman's College, Lutherville, Md., is pushing to completion their fine new building. It will be ready for the fall opening, when there will be a large increase in attendance. This is their jubilee year and a fine opening will signalize its beginning.

— Two new buildings will be added to Concordia Theological Seminary—a recitation hall to cost $25,000, and a professor's house to cost $5000.

— The Board of Home Missions of the General Synod reports a prosperous year. The record runs as follows: Receipts of the Board, $53,457.12; expenditures of the Board, $53,-141.80; missions, 168; missionaries, 170; new missions, 22; new churches built, 17; additions to membership, 3204; paid by missions on benevolence, $10,088.81; paid by missions for all purposes, $189,823.39.

— The Loysville Orphans' Home received last year from the Synod supporting it the sum of $13.499.55, gathered mostly by the Sunday schools.

Out of Tune

The pessimist has hindered many a good cause and overthrown many a noble purpose. With his blue glasses he sees everything wrong, and his selfishness makes him an unwilling worker. He cries out against every proposition. His selfish spirit has deformed his judgment, and he is afraid to take a step forward in God's cause for fear of falling into his imaginary pits, or running against seemingly insurmountable obstacles. Let him put off his selfishness and put on the grace of Christian love. It will work wonders. He will not be out of tune with all that is uplifting. Discord will give way to harmony, the distorted will take on the natural, and with a willing, cheerful and believing heart he will go forward to accomplish what seemed impossible. In place of hampering he will help to extend the cause, and thus serve Christ.—*Epiphany Star.*

The Adirondack Mountains

The lakes and streams in the Adirondack Mountains are full of fish; the woods are inviting, the air is filled with health, and the nights are cool and restful. If you visit this region once you will go there again. An answer to almost any question in regard to the Adirondacks will be found in No. 20 of the "Four-Track Series," "The Adirondacks and How to Reach Them;" sent free on receipt of a 2-cent stamp by George H. Daniels, General Passenger Agent, New York Central and Hudson River Railroad, Grand Central Station, New York.

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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Pres., Prof. E. D. BUSBY - - Moorhead, Minn.
Sec'y, Prof. H. H. AAKER, - - Moorhead, Minn.

NEW YORK

New York City

—A meeting of the New York City League will be held Monday evening, September 15, at St. Paul's Church, 149 West 123d street. The delegates to the National Convention are expected to report. An invitation has been extended to the Brooklyn League to attend this meeting.

NEW JERSEY

—A rally of the New Jersey State League will be held at Trenton, in Christ Church, the evening of September 25. Rev. Charles S. Albert, D.D. of Philadelphia, will speak on "The Church's Foundation;" E. August Miller, Esq., of Philadelphia on "The Church's History," and Rev. C. G. Fischer of Elizabeth on "Our Loyalty."

—The Young People's Association of St. Paul's Church, Jersey City, Rev. F. Holter, pastor, contributed $300 toward repainting the church building.

PENNSYLVANIA

Bucks, Montgomery and Chester Counties

—The Christian Endeavor Society of the Lutheran Church at Belleville, Rev. W. H. Dolbeer, pastor, expects to reorganize as a Luther League.

—Rev. S. F. Greenhoe, pastor of the Lutheran Church at Stone Church, is circulating League literature among his young people in anticipation of reorganization as a Luther League.

—Rev. W. T. Bare expects shortly to organize a Luther League in his congregation at Coshocken.

Reading and Vicinity

—The Reading District League is reported in a flourishing condition. From four Leagues it has grown to 19, and it is expected that six more will be added within a year.

Somerset County Central

— The Central Luther League of Somerset met in tenth annual convention in Trinity Lutheran Church, Rev. R. L. Patterson, pastor, on Thursday, July 31, and Friday, August 1. Fifteen young people's societies, comprising 500 members, were represented by 60 delegates. This was the best convention yet held, from the standpoint of representation. The first session was held from 2.30 to 4.30 p. m., Thursday. Devotional service was conducted by Rev. D. H. Hoover of Friedens. The welcome address was delivered by Rev. Robert L. Patterson, and the response was by Rev. E. S. Johnston, D.D., of Salisbury. The president of the convention, Rev. M. L. Young, Ph.D., of Cumberland, Md., delivered his annual address. Then followed a discussion; "The Young People's Society as An Agency for Promoting: a, Personal Application of Scriptural Truth; b, Loyalty to One's Own Church." The first part was discussed in an excellent paper by Mrs. E. R. Floto of Meyersdale, with remarks by Rev. C. F. Gephart. The second part was presented by Mrs. S. V. Wieland of Cumberland, Md., and Rev. W. E. Brown of Garrett. Second session was held Thursday evening from 7.45 to 9.30. A large congregation attended this meeting. Devotional service was conducted by Mr. Rhoads of Somerset, and Mr. G. F. Sheese of Hooversville. The choir rendered a spirited anthem. Professor Stevens of Pittsburgh delighted the convention with a solo, "The Lord is the Strength of My Life." The discussion, "The Perils of Worldliness," was opened with a paper by Miss Nettie Friedline, followed by remarks by Rev. E. S. Johnston, D.D. A delightful solo, entitled "The Beautiful Land of Beulah," was rendered by the little daughter of Professor Stevens. The discussion, "Duties of Members to God," was opened by Prof. Clarence Shaver of Somerset in an admirable address. The session closed with a hymn. The third session was held 8.30 to 11.30 Friday morning. Devotional service was conducted by Mr. H. E. Shaffer of Johnstown. The old officers were elected by acclamation: Rev. M. L. Young, Ph.D., pres.; Rev. C. F. Gephart, vice-pres.; Miss Ida Shoemaker, sec.; Mr. C. R. B. Cramer, cor. sec., and Mr. H. E. Shaffer, treas. Delegates were elected to the next convention of the State Luther League. Then followed verbal reports of conditions, methods and prospects in local societies, in which interesting features of the work were presented. The treasurer's report showed a balance of $61 in the treasury. The convention appropriated $15 to a new mission church in Cleveland, Ohio, and $10 to the new St. Steven's Church, Cumberland, Md. The discussion, "Duties of Members to God," was continued with a paper by Miss Ida Shoemaker, and remarks by Mr. H. E. Shaffer and Rev. W. H. Hilbish of Addison. "Duties to Self" was presented by Rev. D. H. Hoover; "Duties to the Church" by W. H. Ruppel, Esq.; "Duties to the World" by well prepared papers by Misses Helen K. Gephart, Blanche Williamson and Vida Miller, with remarks by Revs. J. C. Fassold and Robert L. Patterson. The last session was from 1.45 to 3.30 p. m. Friday. Devotional service was led by Prof. D. E. Heckman. "The Call of Consecrated Service" was discussed in a well prepared paper by Miss Hattie Wadsworth of Cumberland, Md. Resolutions were adopted embodying the thoughts of the convention for future use.

— The young people of Trinity Church, Somerset, Rev. R. L. Patterson, pastor, are to reorganize their Christian Endeavor Society as a Luther League.

Kittanning Central

— The eighth annual convention of the Kittanning Central Luther League was held in St. Paul's Church, Parkville, W. A. Bilheimer, pastor, August 19, 20. Three sessions were held. Among the speakers were Rev. Ira Wallace, Morgantown, W. Va., and Rev. B. F. Hankey, Scottdale, Pa. The motto of the convention was "Faithful and Fruitful." The Tuesday afternoon session was devoted to a consideration of the topic, "Faithful to the Church." Rev. W. S. Heist of Vandergrift Heights, ably opened the topic under the subject, "To every one his own sphere of influence." Rev. Holmes Dysinger, D.D., of Vandergrift preached the convention sermon on John 7:17, "If any man will do His will he shall know of the doctrine, whether it be of God." The officers for the ensuing year are: Pres., Rev. W. A. Bilheimer, Leechburg; vice-pres., Rev. W. H. Nicholas, Apollo; rec. sec., Miss Estelle Heindel, Leechburg; cor. sec., Miss Florence Iseman, Freeport; treas., Miss Pearle King, Brick Church. Delegates to the State convention at Lewiston, October 30: Rev. Hassinger, Neale; Rev. H. Dysinger, D.D., Vandergrift; S. S. Blyholder, Leechburg; Misses Viola Rheese and Sadie Wiser, Kittanning.

Northwestern Pennsylvania Central

— The tenth annual convention of the Northwestern Central Luther League met in Warren, Rev. A. B. Markley, pastor, August 18 to 20. Monday evening was given to reception and address of welcome; Tuesday the organization, reports and discussion in a number of sub-divisions of the general subject, "The Purpose and Work of the Luther League." The papers were full of matured thought and suggestions. The development of the topics by different members of the convention, both clerical and lay, was most hearty, cheering and instructive. The members all realize they have a work, peculiarly their

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own, to do, and they are taking the correct Lutheran methods to do it, and from all reports they are doing it well. The officers are Wm. L. Berst, pres.; Miss Zoehelle Hirt, sec.; Wm. Volmer, treas., all of Erie. Committees on extension of the work, a lecture course and a Chautauqua House, &c., have been appointed. At the conclusion of this most successful convention on Wednesday the members, to the number of 75, took a trolley ride to the State Hospital and the park. All went away better prepared for the work assigned them.

OHIO

— The regular semiannual convention of the Zanesville District of Luther League was held on August 21 in St. Paul's Church, Newark, Ohio, Rev. J. C. Schindel, pastor. Three sessions were held; President Erle F. Earhart presiding. The convention was largely attended and much interest was manifested. The Zanesville District League was organized at Roseville one year ago, through the untiring efforts of Pastor Luther J. Smith of St. Paul's Church, Roseville; its progress and growth have been steadily increasing. The interior of the church presented a very pretty and attractive appearance, the altar being tastefully decorated with the League colors and cut flowers. The morning session convened at 10 o'clock, and was opened with devotional service by the pastor, Rev. J. C. Schindel. In the absence of Rev. E. Luther Spaid of Newark, who was on the programme for "Word of Greeting," Pastor Schindel, in a few well chosen words, welcomed the delegates and visitors, President E. F. Earhart responded. The reports of officers and committees showed the League to be in a flourishing condition. The enrollment of delegates and visitors was then taken, and the session closed with hymn and prayer. The afternoon session was opened at 1.30 with devotional service, conducted by Rev. H. T. Weber, Coshocton. Papers were read on the following topics: "The Organization of Lutheran Young People," prepared by Miss Florence Sagle, Roseville, and read by Miss Nellie Sanders; "Relation of Organized Young People to the Church," Miss Emma Swingle, Stovertown; "Training for Worship," Miss Alice Baker, Zanesville; "Training for Service," Roy Richards, Zanesville. Practical Suggestions: The subjects—"The Social Session" and "The Literary Session" were discussed by Revs. Richards, Schindel and Weber. A paper on the "Religious Sessions" was then read by B. B. Beck of Newark. Dr. F. W. E. Pechan introduced Mrs Herbert F. Richards of San Juan, Porto Rico who addressed the convention on "The Young People of Porto Rico." The speaker dwelt principally upon the ways and customs of the inhabitants of the island. In closing Mrs. Richards described the Lutheran Mission in San Juan, impressing upon the minds of her hearers that they should be ever mindful of them, and use their best endeavors as Luther Leaguers to assist them in this excellent work. Her address proved interesting as well as instructive. On motion of Rev. Schindel, Rev. and Mrs. Richards were made honorary members of the Zanesville District League, and at the evening session Rev. Schindel presented each with a Luther League badge—"a gift of the Newark League." The election of officers, which closed the afternoon session, resulted as follows: Pres., Erle F. Earhart, Roseville; cor. sec., R. B. Beck, Newark; rec. sec., Homer Bosserman, Fultonham; treas., C. W. Bluthart, Zanesville. Supper was served in the church basement, after which a trolley ride over the city was enjoyed by the delegates and visitors. The evening session was opened with Vesper Service by Rev. Luther J. Smith, Roseville. Rev. Dr. F. W. E. Peschau, D.D., of Miamisburg, Ohio, delivered the address at the evening session. The subject "Catechism Christians" was ably presented. Dr. Peschau is a forceful speaker, and his address was heartily appreciated by all present. After singing "A Mighty Fortress Is Our God," Rev. F. Richards, D.D., of Zanesville, closed the convention, reviewing briefly the work accomplished by the League, and extending thanks to the pastor and members of St. Paul's Church for the generous hospitality shown the visiting delegation while in the city.

— The Luther League of Joint Synod, East, held their ninth annual convention in Christ Church, Knoxville, Pittsburgh, July 15-17. Thirty-two delegates and associate delegates were in attendance. Fifteen pastors were present. During the first session, Tuesday afternoon, Rev. Oglesby, pastor loci, delivered the address of welcome, and Rev. Almendinger, Mars, Pa., made the response. The following officers were elected: Pres., Rev. Schramm, Allegheny; vice-pres., East, Rev. Brecht, Chicora, Pa.; vice-pres., West, Rev. Lose, Massillon, Ohio; English sec., Gertrude Siebert, Butler, Pa.; German sec., Adolph Poerschke, Allegheny; treas., Mrs. A. Poerschke, Allegheny. A paper on the topic, "A Continu-

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ing in the Seed Thought of the Catechism the Constant Need of Our League Members," was read by Ella Hammersmith of Rev. Simen's League, Perrysville, Pa. League members in particular should continue a thorough study of the catechism, because at that time of life the youth are most likely to fall away; in youth a church home is most needed; and the youth need a Saviour most because most apt to fall into temptations. Youth is a more critical period than childhood or adult life, and is to be bridged over by a close, continued study of the catechism. Tuesday evening was spent very enjoyably in a social way at the home of one of Rev. Oglesby's members. Fine weather permitted the large gathering, consisting of delegates, members of the congregation and friends, to spend the entire evening in the open air. The discussion of the first paper was continued on Wednesday morning. Rev. H. J. Reimann then read a discussion on the topic, "Do the Lutheran Confessions Call for a Revision?" This paper was considered Wednesday afternoon. The Lutheran confessions call for no revision. Though not written by inspired authors, they are founded on the Bible, and were written by men of fine education and training and experience. The next topic was "The Luther League, in the Evangelical Sense, a Positive Factor Against Alcoholism," the paper being read by Gertrude Siebert of Rev. Cronenwett's League, Butler, Pa. The League can combat with intemperance both directly and indirectly, but, without any doubt, the best work will be done if the League succeed in developing in its members a strong Christian character prepared to withstand temptation. "Fidelity to the Lutheran Church" was the subject of the paper read by Cordia Buetzow of Rev. Schuh's League, Allegheny. We should be faithful to the Lutheran Church because she is the true visible Church on earth and because she is our spiritual mother. Fidelity to the Lutheran Church demands hearty support from us with time and money. Services were held in Christ's Church on Wednesday evening. Rev. Oglesby conducted the altar service, a short sermon on the subject, "Mary and Martha," was delivered by Rev. Reimann, and Rev. Kiefer gave his lecture on "Venice." It was decided to hold the convention of 1903 in Rev. Schramm's church, Allegheny. The organization of the central association was effected in this church in 1893. Five dollars were donated to negro missions, $5 to Capital University for scientific apparatus, and $10 to home missions. A vote of thanks was extended to Rev. Oglesby and his congregation for their kind hospitality.

ILLINOIS

Chicago Central

—The Chicago League held a St. Paul-Galesburg rally on the evening of Thursday, August 14. St. Paul's English Church was filled with a bright assemblage of Lutheran young people from all parts of the city. The programme consisted of aftermaths of the St. Paul, Minneapolis, convention and foregleams of the Galesburg State convention. President Hinman of the Chicago League occupied the chair. Concerning the national convention, Walter Eck spoke of the meetings, Fred. L. Matson of the business, M. C. Olson of the addresses, Monroe Munson of the social features and Rev. W. L. Hunton, Ph.D., gave some after thoughts. Looking forward to the convention of the State League at Galesburg August 27, 28, Rev. C. O. Solberg, State president, told of the convention plans and Mr. Munson spoke of the

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plans for transportation and entertainment. Excellent music was provided by a ladies' quartette, the Industrial League and the choir. After the programme the delegates spent an hour socially, when ice cream and cake were served.

— The Y. P. S. C. E. of Grace Church, Chicago, has a leaders' class, whose object is to study methods of making the prayer meetings more attractive, helpful and spiritual. The text books of the class are the Bible and "Well's Prayer Meeting Methods." Such subjects are discussed as "The Leader's Preparation," "Helping Members to Take Part," "The Music," "How to Use the Bible Index, Concordance and References," "The Blackboard," "Looking After Strangers." This is proving a profitable method of work.

— The Young People's Society of the Swedish Lutheran Church at Pecatonica has borne a part of the expense of repainting the church edifice.

IOWA

— The Y. P. S. C. E. of the First Lutheran Church, Cedar Rapids, Rev. C. W. Maggart, pastor, heard a report of the National Luther League Convention by Rev. F. L. Sigmund, D.D., president of Carthage College.

— A district League for Central Iowa has been planned.

— A meeting of the Young People's Societies of the Stanton district of the Iowa Conference was held in Essex on June 25. A very large gathering was the result of the efforts. Addresses were delivered by Rev. Dr. L. Holmes, who spoke in the morning. In the afternoon the programme was by the young people exclusively, and in the evening the address was by Prof. J S. Carlsson of Minneapolis. It is expected that this was the beginning of united efforts on the part of the different Young People's Societies of the district.

MISCELLANEOUS

— A union meeting of the Young People's Societies of the Boston district was held recently in Malden, Mass. The societies of the following cities participated: Boston, Cambridge, Campello, Everett, Lynn, Maplewood, Quincy and Woburn.

— The Young People's Society of the Swedish congregation at Kansas City, Mo., is arranging for a series of lectures, to be delivered before it during the coming winter.

— A meeting of the Young People's Societies of the Warren district of the New York Conference was held on June 24 at Irvindale Park, Warren, Pa. A goodly number of young people were present. Addresses were delivered by Revs. Benander and Alford from Jamestown, N. Y. A good programme was rendered by representatives of the different societies. The net receipts of the day were $165 in cash, which amount was donated to the building fund of the Warren Church.

— The Young People's Union, consisting of Swedish Young People's Societies within the Minnesota Conference, held its sixth annual convention in the Bethlehem Church, corner Lyndale and Fourteenth avenues, North Minneapolis, Rev. J. G. Hultkrans, pastor, July 23-26.

— A Luther League is about to be organized in the First Lutheran Church, North Platte, Neb., Rev. John F. Siebert, pastor.

Daily Bible Readings

Sept. 7. XV Trinity—Acts 2 : 38-41; Titus 3 : 4-7.
Monday—Matthew 10 : 1-15.
Tuesday—Jeremiah 1 : 1-10.
Wednesday—Ecclesiastes 11 : 1-10.
Thursday—Isaiah 25 : 1-12.
Friday—Acts 6 : 1-8.
Saturday—Acts 20 : 28-38.

Sept. 14. XVI Trinity—Luke 10 : 1-11.
Monday—Joshua 5 : 13-15.
Tuesday—Isaiah 6 : 1-10.
Wednesday—Matthew 3 : 13-17.
Thursday—Acts 2 : 14-28.
Friday—Ephesians 4 : 1-8.
Saturday—Hebrews 4 : 1-14.

Sept. 21. XVII Trinity—John 1 : 1-14.
Monday—Genesis 2 : 18-25.
Tuesday—Exodus 15 : 20-22.
Wednesday—Judges 5 : 1-31.
Thursday—Ruth 1 : 1-22.
Friday—Matthew 27 : 55, 56.
Saturday—Acts 16 : 14, 15.

Sept. 28. XVIII Trinity—Romans 16 : 1-16.
Monday—Genesis 4 : 1-8.
Tuesday—Exodus 12 : 1-28.
Wednesday—II Chronicles 25 : 1-19.
Thursday—Matthew 26 : 26-30.
Friday—John 13 : 13-30.
Saturday—I Corinthians 10 : 14-17.

Oct. 5. XIX Trinity—I Corinthians 11 : 23-29.
Monday—Acts 8 : 26-40.
Tuesday—Acts 14 : 1-8.
Wednesday—Acts 16 : 25-40.
Thursday—Acts 17 : 22-31.
Friday—Acts 18 : 1-11.
Saturday—Acts 20 : 1-12.

Oct. 12. XX Trinity—Acts 10 : 30-35.
Monday—Exodus 12 : 29-36.
Tuesday—Exodus 12 : 37-51.
Wednesday—Luke 14 : 16-24.
Thursday—Mark 14 : 17-25.
Friday—John 14 : 15-31.
Saturday—Revelations 19 : 1-16.

Oct. 19. XXI Trinity—Matthew 26 : 26-29.
Monday—Exodus 4 : 1-17.
Tuesday—I Samuel 12 : 1-15.
Wednesday—I Kings 19 : 1-8.
Thursday—Jeremiah 1 : 1-10.
Friday—Acts 6 : 8-15.
Saturday—II Timothy 3 : 1-17.

Oct. 26. XXII Trinity—John 2 : 13-17.
Monday—Isaiah 62 : 1-15.
Tuesday—Jeremiah 12 : 1-17.
Wednesday—Ezekiel 34 : 11-19.
Thursday—Haggai 1 : 1-15.
Friday—Luke 21 : 1-4.
Saturday—Acts 21 : 1-6.

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